THE BOOKE OF COMMON PRAYER AND Administration of the Sacraments.

And other Rites and Ceremonies of the Church of England.

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The Preface.



THere was neuer any thing by the wit of man ſo well deuiſed, or ſo ſure eſtabliſhed, which in continuance of time hath not bene corrupted: as among other things, it may plainly appeare by the common prayers in the Church, commonly called diuine Seruice. The firſt originall and grounde whereof, if a man woulde ſearch out by the auncient Fathers, hee ſhall finde that the ſame was not ordained but of a good purpoſe, and for a great aduancement of godlineſſe. For they ſo ordered the matter, that all the whole Bible (or the greateſt part thereof) ſhould bee read ouer once euery yeere, entending thereby that the Clergie, and ſpecially ſuch as were miniſters of the Congregation, ſhould (by often reading and meditation of Gods worde) be ſtirred vp to godlineſſe themſelues, and bee more able to exhort other by wholeſome doctrine, and to confute them that were aduerſaries to the trueth. And further, that the people (by daily hearing of holy ſcripture read in the Church) ſhould continually profite more and more in the knowledge of God, and be the more inflamed with the loue of his true religion. But theſe many yeeres paſſed, this godly and decent order of the ancient Fathers hath bene ſo altered, broken, and neglected, by plar[illegible]in vncertaine Stories, Legends, Reſponds, Verſes, vaine Repetitions, Co[illegible]morations, and Synodalles, that commonly when any booke of the Bibl[illegible]as begunne, before three or foure chapters were read out, all the reſt were v[illegible]ead. And in this ſort the booke of Eſay was begunne in Aduent, and the bo[illegible]ke of Geneſis in Septuageſima: but they were onely begun, and neuer read t[illegible]ough. After like ſort were other bookes of holy Scripture vſed. And more[illegible]er, where as Saint Paul would haue ſuch language ſpoken to the people in th[illegible]Church, as they might vnderſtand, and haue profite by hearing the ſame: t[illegible]ſeruice in this Church of England, theſe many yeeres, hath beene read in L[illegible]ie to the people, which they vnderſtood not: ſo that they haue heard with[illegible]eir eares onely, and their heart, ſpirite, and minde haue not beene edified[illegible]reby. And furthermore, notwithſtanding that the auncient Fathers h[illegible]deuided the Pſalmes into ſeuen portions, whereof euery one was called [illegible]octurne: nowe of late time a fewe of them haue beene dayly ſaide, a[illegible]oft repeated, and the reſt vtterly omitted. Moreouer, the number and[illegible]dneſſe of the rules called the Pie, and the manifolde changings of the ſeru[illegible]was the cauſe, that to turne the booke onely was ſo hard and intricat[illegible]atter, that many times there was more buſineſſe to finde out what ſhou[illegible]e read, then to reade it when it was found out.

Theſe inconueniences theref[illegible]conſidered, here is ſet foorth ſuch an order, whereby the ſame ſhall be [illegible]eſſed. And for a readineſſe in this matter,

here is drawen out a Kalender for that purpoſe, which is plaine and eaſie to be vnderſtanded, wherein (ſo much as may be) the reading of holy Scriptures is ſo ſet foorth, that all things ſhall be done in order, without breaking one piece from an other. For this cauſe be cut off Anthemes, Reſponds, Inuitatories, and ſuch like things, as did breake the continuall courſe of the reading of the Scripture. Yet becauſe there is no remedie, but that of neceſſitie there muſt bee ſome rules: therefore certaine rules are here ſet foorth, which as they bee fewe in number, ſo they bee plaine and eaſie to be vnderſtanded. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the minde and purpoſe of the olde fathers, and a great deale more profitable and commodious then that which of late was vſed. It is more profitable, becauſe here are left out many things, whereof ſome be vntrue, ſome vncertaine, ſome vaine and ſuperſtitious, and is ordeined nothing to bee read, but the very pure worde of God, the holy Scriptures, or that which is euidently grounded vpon the ſame, and that in ſuch a language & order, as is moſt eaſie & plaine for the vnderſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortnes thereof, and for the plainneſſe of the order, and for that the rules be fewe and eaſie. Furthermore, by this order the Curates ſhall need none other bookes for their publike ſeruice, but this booke and the Bible. By the meanes whereof, the people ſhall not bee at ſo great charges for bookes, as in times paſt they haue bene.

And where heretofore there hath bene great diuerſitie in ſaying & ſinging in Churches within this Realme, ſome following Salisburie vſe, ſome Hereford vſe, and ſome the vſe of Bangor, ſome of Lincolne: Now from henceforth all the whole Realme ſhall haue but one vſe. And if any will iudge this way more painefull, becauſe at all things muſt be read vpon the booke, whereas before, by the reaſon of often repetition they could ſay many things by heart: if thoſe men will weigh their labour, with the profite and knowledge which dayly they ſhall obtain by reading vpon the booke, they will not refuſe the payne, in conſideration of the great profite that ſhal enſue thereof.

And foraſmuch as nothing can be ſo plainly ſet foorth, but doubts may riſe in the vſe and practiſing of the ſame: To appeaſe all ſuch diuerſitie (if any ariſe) and for the reſolution of all doubts concerning the maner how to vnderſtand, do, and execute the things contained in this Booke: The parties that ſo doubt, or diuerſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſſe, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame, ſo that the ſame be not contrary to any thing contained in this booke. And if the Biſhop of the Dioceſſe bee in doubt, then he may ſend for the reſolution thereof vnto the Archbiſhop.

Though it bee appointed in the aforeſaid Preface, that all things ſhall bee read and ſung in the Church in the vulgar tongue, to the ende that the Congregation may be thereby edified: yet it is not meant, but when men ſay

Morning

Morning & Euening prayer priuately, they may ſay the ſame in any language that they themſelues doe vnderſtand.

And all Prieſts and Deacons ſhall be bound to ſay daily the Morning and Euening prayer, either priuately or openly, except they be let by preaching, ſtudying of diuinitie, or by ſome other vrgent cauſe.

And the Curate that miniſtreth in euery pariſh Church or Chappel, being at home, and not being otherwiſe reaſonably letted, ſhall ſay the ſame in the Pariſh Church or Chappell where he miniſtreth, and ſhall toll a bell thereto, a conuenient time before he begin, that ſuch as be diſpoſed, may come to heare Gods word, and to pray with him.

Of Ceremonies, why some be abolished, and some reteined.

OF such Ceremonies as be vsed in the Church, and haue had their beginning by the institution of man: some at the first were of godly intent & purpose deuised, and yet at length turned to vanitie & superstition: some entred into the Church by vndiscreete deuotion, and such a zeale as was without knowledge, and for because they were winked at in the beginning, they grewe dayly to more and more abuses, which not onely for their vnprofitablenesse, but also because they haue much blinded the people, and obscured the glory of God, are worthy to be cut away, and cleane reiected. Other there be, which although they haue bin deuised by man, yet it is thought good to reserue them still, aswell for a decent order in the Church (for the which they were first deuised) as because they pertaine to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremonie, in it selfe considered, is but a small thing: yet the wilfull & contemptuous transgression and breaking of a common order and discipline, is no small offence before God.

Let all things be done among you, saith S. Paul, in a seemely & due order. The appointment of the which order, perteineth not to priuate men: therefore no man ought to take in hand, nor presume to appoint or alter any publike or common order in Christes Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are so diuers, that some thinke it a great matter of conscience, to depart from a piece of the least of their Ceremonies, they be so addicted to their old customes: and againe on the other side, some be so new fangled, that they would innouate all things, & so despise the old, that nothing can like them but that is new: it was thought expedient, not so much to haue respect howe to please & satisfie either of these parties, as how to please God, and profite them both. And yet least any man should be offended, whom good reason might satisfie, here be certaine causes rendred, why some of the accustomed Ceremonies be put away, and some reteyned and kept still.

Some are put away, because the great excesse and multitude of them hath so encreased in these latter dayes, that the burden of them was intolerable, whereof Saint Augustine in his time complained, that they were growen to such a number, that the state of Christian people was in worse case, concerning that matter, then were the Iewes. And hee counselled, that such yoke and burden should be taken away, as time would serue quietly to doe it.

But what would S. Augustine haue said, if he had seene the ceremonies of late dayes vsed among vs: whereunto the multitude vsed in his time was not to be compared. This our excessiue multitude of Ceremonies

monies was so great, and many of them so darke, that they did more confound and darken, then declare and set forth Christes benefits vnto vs.

And besides this, Christes Gospell is not a ceremoniall lawe (as much of Moses lawe was) but it is a religion to serue God, not in bondage of the figure or shadow, but in the freedome of the spirit, being content onely with those ceremonies, which doe serue to a decent order, and godly discipline, and such as bee apt to stirre vp the dull minde of man to the remembrance of his Duety to God, by some notable and special signification, whereby he might be edified.

Furthermore, the most waighty cause of the abolishment of certaine ceremonies was, that they were so farre abused, partly by the superstitious blindenesse of the rude and vnlearned, and partly by the vnsatiable auarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well be taken away, the thing remayning still. But now as concerning those persons, which peraduenture will be offended, for that some of the olde Ceremonies are retained still: if they consider, that without some Ceremonies, it is not possible to keepe any order, or quiet discipline in the Church, they shall easily perceiue iust cause to reiourme their iudgements. And if they thinke much that any of the old do remaine, and would rather haue all deuised anew: Then such men granting some ceremonies conuenient to bee had, surely where the olde may be well vsed, there they cannot reasonably reproue the olde, onely for their age, without bewraying of their owne folly. For in such a case, they ought rather to haue reuerence vnto them for their antiquitie, if they wil declare themselues to be more studious of vnitie and concord, then of innouations and newe fangleneſſe, which (as much as may bee, with the true setting forth of Christes Religion) is alwayes to bee eschewed. Furthermore, such shall haue no iust cause with the Ceremonies reserued to bee offended. For as those bee taken away which were most abused, & did burden mens consciences without any cause: so the other that remaine are retained for a discipline and order, which (vpon iust causes) may be altered and changed, and therefore are not to bee esteemed equall with Gods Lawe. And moreouer they be neither darke nor dumbe ceremonies, but are so set forth, that euery man may vnderstand what they doe meane, and to what vse they doe serue. So that it is not like, that they in time to come, should bee abused as the other haue bene. And in these our doings we condemne no other nations, nor prescribe any thing, but to our own people only. For we thinke it conuenient, that euery countrey should vse such ceremonies, as they shall thinke best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly liuing, without errour or superstition: And that they should put away other things, which from time to time they perceiue to bee most abused, as in mens ordinances it often chanceth diuerſly, in diuers countreyes.

The

The Table and Kalender expreſsing the order of Pſalmes and Leſſons to be ſaid at Morning and Euening prayer throughout the yeere except certaine proper Feaſtes, as the rules following more plainely declare.

The order how the Pſalter is appointed to be read.



THE Pſalter ſhalbe read through once euery Moneth. And becauſe that ſome Moneths bee longer then ſome other bee, it is thought good to make them euen by this meanes.

To euery Moneth ſhalbe appointed (as concerning this purpoſe) iuſt xxx. dayes.

And becauſe Ianuarie and March haue one day aboue the ſaid num. ., and Februarie, which is placed betweene the.. ooth, hath onely xxviij. dayes: February ſhall borow of either of the Moneths (of Ianuary and March) one day: And ſo the Pſalter which ſhall be read in Februarie, muſt beginne at the laſt day of Ianuarie, and ende the firſt day of March.

And whereas May, Iuly, Auguſt, October, and December haue xxxj. dayes a piece: It is ordered that ỹ Pſalmes ſhalbe read the laſt day of the ſaid Moneths, which were read the day before, ſo that the Pſalter may begin againe the firſt day of the next Moneth enſuing.

Now to knowe what Pſalmes ſhalbe read euery day: Looke in the Kalender the number that is appointed for the Pſalmes, and then finde the ſame number in this Table, and vpon that number you ſhall ſee what Pſalmes ſhalbe ſaid at Morning & Euening prayer.

And where the Cxix. Pſalme is deuided into xxij. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not bee read aboue foure or fiue of the ſaid portions, as you ſhall perceiue to be noted in this Table following.

And here is alſo to bee noted, that in this Table, and in all other parts of the ſeruice where any Pſalmes are appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the Cxlviij. Pſalme (following the diuiſion of the Hebrues) doeth varie in numbers from the common Latine tranſlation.

The order howve the reſt of holy Scripture (beſide the Pſalter) is appointed to bee read.

THE olde Teſtament is appointed for the firſt Leſſons at Morning and Euening prayer, and ſhall be read through euery yeere once, except certaine Bookes and Chapters, which bee leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The Newe Teſtament is appointed for the ſeconde Leſſons at Morning and Euening prayer, and ſhall bee read ouer orderly euery yeere thriſe, beſide the Epiſtles and Goſpels: except the Apocalypſe, out of the which there bee onely certaine Leſſons appointed vpon diuers proper feaſtes.

And to knowe what Leſſons ſhall be read euery day, finde the day of the Moneth in the Kalender following, and there ye ſhall perceiue the Bookes and Chapters that ſhall be read for the Leſſons both at Morning and Euening prayer.

And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appointed for the Sundayes, or for any Feaſt, moueable or vnmoueable: then the Pſalmes and Leſſons appointed in the Kalender, ſhall be omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appointed for the Sunday, ſhall ſerue all the weeke after, except there fall ſome Feaſt that hath his proper.

When the yeeres of our Lorde may bee deuided into foure euen partes, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiij. day of Februarie, ſhall be read againe the day following, except it be Sunday, which hath proper Leſſons of the Olde Teſtament, appointed in the Table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed, there ye muſt beginne at the beginning of the Chapter.

And whereſoeuer is not expreſſed howe farre ſhall be read, there ſhall you reade to the end of the Chapter.

Item ſo oft as the firſt Chapter of Saint Matthewe is read either for Leſſon or Goſpel, yee ſhall beginne the ſame at (**The birth of Jeſus Chriſt was on this wiſe, &c.**) And the third Chapter of Saint Lukes Goſpel, ſhall be read vnto, **So that hee was ſuppoſed to bee the ſonne of Joſeph, &c.**

Proper Leſſons to be read for the

firſt Leſſons, both at Morning and Euening prayer,

on the Sundayes throughout the yeere, and
for ſome alſo the ſecond Leſſons.

	Mattens.	Euenſong.
Sundayes of Aduent.		
The firſt.	Eſai i.	Eſai.ii.
ii.	v.	xxiiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
Sundayes after Chriſtmas.		
The firſt.	xxxvii.	xxxviii.
ii.	xli.	xliii.
Sundayes after the Epiphanie.		
The firſt.	xliiii.	xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiiii.
Septuageſima.	Gene.i.	Gene.ii.
Sexageſima.	iii.	vi.
Quinquageſima.	ix.	xii.

Lent.	Mattens.	Euenſong.
i. Sunday.	Gene.xix.	Gene.xxii.
ii.	xxvii.	xxxiiii.
iii.	xxxix.	xlii.
iiii.	xliii.	xlv.
v.	Exod.iii.	Exod.v.
vi.	ix.	x.
Eaſter day.		
i. Leſſon.	Exod.xii.	Exod.xiii.
ii. Leſſon.	Rom.vi.	Actes ii.
Sundayes after Eaſter		
The firſt.	Num.xvi.	Num.xxii.
ii.	xviii.	xxv.
iii.	Deut.iiii.	Deut. v.
iiii.	vi.	vii.
v.	viii.	ix.
Sunday after Aſcenſion day.	Deut.xii.	Deut.xiii.
Whitſunday.		
i. Leſſon.	Deut.xvi.	Wiſedome i.
ii. Leſſon.	Actes x. Then Peter opened his mouth, &c.	Actes xix. It fortuned that while Apollo was at Corin. &c. (vnto) After theſe things.

¶ Trinitie Sunday.	Mattens.	Euenſong.
i. Leſſon.	Gene. xviii.	Joſhuah i.
ii. Leſſon.	Matth. iii.	
Sundayes after Trinitie.		
Firſt.	Joſhuah x.	Joſhuah xxiii
ii.	Judic. iiii.	Judic. v.
iii.	i. King. ii.	i. King. iii.
iiii.	xii.	xiii.
v.	xv.	xvii.
vi.	ii. King. xii.	ii. King. xxi.
vii.	xxii.	xxiiii.
viii.	iii. King. xiii.	iii. King. xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	iiii. King. v.	iiii. King. ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiiii.	Jerem. v.	Jerem. xxi.
xv.	xxxv.	xxxvi.
xvi.	Ezech. ii.	Ezech. xiiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiiii.
xix.	Dan. iii.	Daniel vi.
xx.	Joel ii.	Miche. vi.

Sundayes after Trinitie.	Mattens.	Euenſong.
xxi.	Abacuc. ii.	Prouerb. i.
xxii.	Prouerb. ii.	Prouerb. iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

Leſſons proper for holy dayes.

	Mattens.	Euenſong.
S. Andrew.	Prouerb. xx.	Prou. xxi.
S. Thomas the Apoſtle.	xxiii.	xxiiii.
Natiuitie of Chriſt.		
i. Leſſon.	Eſa. ix.	Eſa. vii. God ſpake once againe to Achas.
ii. Leſſon.	Luke ii. (vnto) And vnto men good will.	Titus iii. The kindeneſſe and loue, &c.
S. Steuen.		
i. Leſſon.	Prou. xxviii.	Eccleſ. iiii.
ii. Leſſon.	Acts vi. & vii. Steuen full of faith and power, &c. (vnto) And when 40. yeeres, &c.	Act. vii. And when xl. yeeres were expired, there appeared vnto Moſes, &c. (vnto) Steuen full of the holy Ghoſt, &c.

	Mattens.	Euenlong.
S. Iohn.		
i. Lesson.	Eccle. v.	Eccle. vi.
ii. Lesson.	Apoca. i.	Apoca. xxii.
Innocents day.	Jerem. xxxi. (vnto) Moreouer I heard Ephraim.	Wisedome i.
Circumcisiõ.		
i. Lesson.	Gene. xvii.	Deu. x. (vnto) And now Israel. Colos. ii.
ii. Lesson.	Rom. ii.	
Epiphanie.		
i. Lesson.	Esa. lx.	Esai. xlix.
ii. Lesson.	Luke iii. (vnto) So that he was supposed to be the sonne of Joseph.	Iohn ii. (vnto) After this he went to Capernaum.
Conuersion of S. Paul.		
i. Lesson.	Wisdome v.	Wisdome vi.
ii. Lesson.	Actes xxii. (vnto) They heard him.	Actes xxvi.
Purification of the Virgin Marie.	Wisdome ix.	Wisdome xii.
S. Matthi.	Wisd. xix.	Eccles. i.
Annunciation of our Lady.	Eccle. ii.	Eccles. iii.
Wednesday afore Easter.	Osee xiii.	Osee xiiii.
Thursday afore Easter.	Daniel ix.	Jerem. xxxi.
Good Friday.	Gene. xxii.	Esa. liii.
Easter Euen.	Zacha. ix.	Exod. xiii.

	Mattens.	Euenlong.
Munday in Easter weeke.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Mat. xxviii.	Actes iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luke xxiiii. (vnto) And beholde two of them.	i. Cor. xv.
S. Marke.	Eccle. iiii.	Eccle. v.
Philip and Jacob.	Eccle. vii.	Eccle. ix.
Ascension day.	Deut. x.	iiii. King. ii.
Munday in whitsun weeke.		
i. Lesson.	Genesis xi. (vnto) These are the generations of Sem.	Num. xi. Gather vnto me 70. men, &c. (vnto) Moses and the Elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesday in whitsun weeke.	i. King. xix. Dauid came to Samuel to Rama, &c.	Deut. xxx.
S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Actes xiiii.	Act. xv. (vnto) After certaine dayes.
S. Joh. Bap.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Mat. xiii.	Mat. xiiii. (vnto) when Jesus heard.

	Mattens.	Euenſong.
S. Peter.		
i. Leſſon.	Eccluſ. xv.	Eccluſ. xix.
ii. Leſſon.	Actes iii.	Actes iiii.
S. James.	Eccluſ. xxi.	Eccluſ. xxii.
S. Bartholomewe.	xxv.	xxix.
S. Matthew.	xxxv	xxxviii.
S. Michael	xxxix.	xliiii.
S. Luke.	li	Job i.
Simon and Jude.		
i. Leſſon.	Job 24. 25.	xlii.
All Saints.		
i. Leſſon.	Wiſdom. iii. (vnto) Bleſſed is rather the barren.	Wiſdome v. (vnto) His ielouſie alſo.
ii. Leſſon.	Heb. xi. xii. Saints by faith, (vnto) If ye endure chaſtening.	Apoca. xix. (vnto) And I ſaw an Angel ſtand.

Proper Pſalmes on certaine dayes.

	Mattens.	Euenſong.
Chriſtmas day.	Pſal. xix. xlv. xxxv.	lxxxix. Cx. Cxxxii.
Eaſter day.	ii. lvii. Cxi.	Cxiii. Cxiiii. Cxviii.
Aſcenſion day.	viii. xv. xxi.	xxiiii. lxviii. Cviii.
Whitſunday.	xlv. xlvii.	Ciiii. Cxlv.

The Table for the order of the

Pſalmes, to be ſaide at Morning and

Euening prayer.

Dayes of the Moneth.	Pſalmes for Morning Prayer.	Pſalmes for Euening Prayer.
i	i.ii.iii.iiii.v.	vi.vii.viii.
ii	ix.x.xi.	xii.xiii.xiiii.
iii	xv.xvi.xvii.	xviii.
iiii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
vi	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
vii	xxxv.xxxvi.	xxxvii.
viii	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
x	l.li.lii.	liii.liiii.lv.
xi	lvi.lvii.lviii.	lix.lx.lxi.
xii	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
xiii	lxviii.	lxix.lxx.
xiiii	lxxi.lxxii.	lxxiii.lxxiiii.
xv	lxxv.lxxvi.lxxvii.	lxxviii.
xvi	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
xvii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
xviii	xc.xci.xcii.	xciii.xciiii.
xix	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
xx	cii.ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii.cix.
xxiii	cx.cxi.cxii.cxiii.	cxiiii.cxv.
xxiiii	cxvi.cxvii.cxviii.	cxix. Inde iiii.
xxv	Inde v.	Inde iiii.
xxvi	Inde v.	Inde iiii.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv.	cxxvi.cxxvii.128.129.130.131.
xxviii	cxxvi.cxxvii.cxxviii.cxxix.	cxxxvi.cxxxvii.cxxxviii.
xxix	cxxxix.cxl.cxli.	cxlii.cxliii.
xxx	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

Ianuarie hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 7. min. 34. / 4. min. 26. }

							Pſalmes	Morning prayer.		Euening prayer.	
								1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
xix	1	A	Kalend.		Circumciſion.	i		Gen. 17.	Rom. ii.	Deut. x.	Coloſ. ii.
viii	2	b	iiii	No.		ii		Gene. i.	Matt. i.	Gene. ii.	Rom. i.
	3	c	iii	No.		iii		iii	ii	iiii	ii
xvi	4	d	prid.	No.		iiii		v	iii	vi	iii
	5	e	Nonas.			v		vii	iiii	viii	iiii
	6	f	viii	Io.	Epiphanie.	vi		Eſai. ix.	Luk. iii.	Eſa. xix.	Iohn ii.
xiii	7	g	vii	Id.		vii		Gen. ix.	Matt. v.	Gen. xii.	Rom. v.
ii	8	A	vi	Id.	Lucian.	viii		xiii	vi	xiiii	vi
	9	b	v	Id.		ix		xv	vii	xvi	vii
x	10	c	iiii	Id.		x		xvii	viii	xviii	viii
	11	d	iii	Id.		xi		xix	ix	xx	ix
xviii	12	e	prid.	Id.	Sol in Aquario.	xii		xxi	x	xxii	x
vii	13	f	Idus.		Hyllarii.	xiii		xxiii	xi	xxiiii	xi
	14	g	xix	kl.	Februarii.	xiiii		xxv	xii	xxvi	xii
xv	15	A	xviii	kl.		xv		xxvii	xiii	xxviii	xiii
iiii	16	b	xvii	kl.		xvi		xxix	xiiii	xxx	xiiii
	17	c	xvi	kl.		xvii		xxxi	xv	xxxii	xv
xii	18	d	xv	kl.	Prisca.	xviii		xxxiii	xvi	xxxiiii	xvi
i	19	e	xiiii	kl.		xix		xxxv	xvii	xxxvii	i. Cor. i.
	20	f	xiii	kl.	Fabian	xx		xxxviii	xviii	xxxix	ii
ix	21	g	xii	kl.	Agnes.	xxi		xl	xix	xli	iii
	22	A	xi	kl.	Vincent.	xxii		xlii	xx	xliii	iiii
xvii	23	b	x	kl.		xxiii		xliiii	xxi	xlv	v
vi	24	c	ix	kl.		xxiiii		xlvi	xxii	xlvii	vi
	25	d	viii	kl.	Conuer. Paul.	xxv		Wiſd. v.	Acts 22.	Wiſd. vi.	Acts 26.
xiiii	26	e	vii	kl.		xxvi		Gen. 48.	Mat. 22.	Gen. 49.	i. Cor. vii.
iii	27	f	vi	kl.		xxvii		l	xxiiii	Exod. i.	viii
	28	g	v	kl.		xxviii		Exod. ii.	xxv	iii	ix
xi	29	A	iiii	kl.		xxix		iiii	xxvi	v	x
xix	30	b	iii	kl.		xxx		vii	xxvii	viii	xi
viii	31	c	prid.	kl.		i		ix	xxviii	x	xii

Februarie hath xxviij. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 7. min. 15. / 4. min. 45. }

							Psalmes	Morning prayer. 1. Lesson	2. Lesson.	Euening prayer. 1. Lesson	2. Lesson.
	1	D	Kalend.	Fast			iii	Ero0.vi.	Mark.i.	Ero.xii	i.Cor.xiii.
xv	2	E	iiii	No.	Purifi. of Ma.		iii	Wisd.ix.	ii	Wisd.xii.	xiii
b	3	F	iii	No.	Blaui.		iiii	Ero.xiii.	iii	Ero. 14.	xo
	4	G	prid.	No.			v	xv	iiii	xvi	xvi
xii	5	A	Nonas		Agathe.		vi	xvii	v	xviii	ii. Cor.i.
ii	6	B	viii	Id.			vii	xix	vi	xc	ii
	7	C	vii	Id.			viii	xxi	vii	xxii	iii
E	8	D	vi	Id.			ix	xxiii	viii	xxiiii	iiii
	9	E	v	Id.			x	xxiiii	ix	xxiiii	v
xviii	10	F	iiii	Id.			xi	xxiiii	x	Leu. 18.	vi
vii	11	G	iii	Id.	Solin Piscibus.		xii	Leu.xix.	xi	xx	vii
	12	A	prid.	Id.			xiii	xxvi	xii	Num.xi.	viii
xo	13	B	Idus.				xiiii	Nū.xii.	xiii	xiii	ix
iiii	14	C	xvi	kl.	Valentine.		xv	xiiii	xiiii	xvi	x
	15	D	xv	kl.	Iacob.		xvi	xvii	xv	xx	xi
xii	16	E	xiiii	kl.			xvii	xxi	xvi	xxii	xii
i	17	F	xiii	kl.			xviii	xxiii	Lu. di.i.	xxiiii	xiii
	18	G	xii	kl.			xix	xxv	di.i.	xxvii	Gal.i.
ix	19	A	xi	kl.			xx	xxx	ii	xxxi	ii
	20	B	x	kl.			xxi	xxxii.	iii	xxxv	iii
xviii	21	C	ix	kl.			xxii	xxxvi	iiii	Deut.i.	iiii
vi	22	D	viii	kl.			xxiii	Deut.ii.	v	iii	v
	22	E	vii	kl.	Fast.		xxiiii	iiii	vi	v	vi
xviii	24	F	vi	kl.	S. Matthias		xxv	Wisd.xix	vii	Eccle.i.	Ephe.i.
iii	25	G	v	kl.			xxvi	Deut.vi	viii	Deu.viii.	ii
	26	A	iiii	kl.			xxvii	viii	ix	ix	iii
xi	27	B	iii	kl.			xxviii	x	x	xi	iiii
	28	C	prid.	kl.			xxix	xii	xi	xv	v

March hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 6. min. 18. / 5. min. 42. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1 Lesson.	2. Lesson.	1 Lesson.	2. Lesson.
xix	1	d	Kaleno.	Dauid.	xxx	Deu. 16.	Lus. xii.	Deu. 17.	Ephes. 6.	
viii	2	e	vi.	No.	Ceode.	i	xviii	xiii	xix	Phil. i.
	3	f	b	No.		ii	xx	xiiii	xxi	ii
xvi	4	g	iiii	No.		iii	xxii	xv	xxiiii	iii
v	5	A	iii	No.		iiii	xxv	xvi	xxvi	iiii
	6	b	prid.	No.		v	xxvi	xvii	xxviii	Colos. i.
xiii	7	c	Nonas.		Perpetue.	vi	xxix	xviii	xxx	ii
ii	8	d	viii	Id.		vii	xxxi	xix	xxxii	iii
	9	e	vii	Id.		viii	xxxiii	xx	xxxiiii	iiii
x	10	f	vi	Id.		ix	Joshua i.	xxi	Joshu ii.	i. Thes. i.
	11	g	v	Id.		x	iii	xxii	iiii	ii
xviii	12	A	iiii	Id.	Gregorie.	xi	v	xxiii	vi	iii
viii	13	b	iii	Id.	Sol in Ariete.	xii	vii	xxiiii	viii	iiii
	14	c	prid.	Id.		xiii	ix	John i.	x	v
xv	15	d	Idus.			xiiii	xxiii	ii	xxiiii	2. Thes. i.
iii	16	e	xvii	kl.	Aprilis.	xv	Judg. i.	iii	Judg. ii.	ii
	17	f	xvi	kl.		xvi	iii	iiii	iiii	iii
xii	18	g	xv	kl.	Edward.	xvii	v	v	vi	i. Tim. i.
i	19	A	xiiii	kl.		xviii	vii	vi	viii	ii. iii
	20	b	xiii	kl.		xix	ix	vii	x	iiii
ix	21	c	xii	kl.	Benedict.	xx	xi	viii	xii	v
	22	d	xi	kl.		xxi	xiii	ix	xiiii	vi
xviii	23	e	x	kl.		xxii	xv	x	xvi	ii. Tim. i.
vi	24	f	ix	kl.	Fast.	xxiii	xvii	xi	xviii	ii
	25	g	viii	kl.	Annun. of Ma.	xxiiii	Eccle. ii.	xii	Eccle. iii.	iii
xviii	26	A	vii	kl.		xxv	Jud. xix.	xiii	Judg. xx	iiii
iii	27	b	vi	kl.		xxvi	xxi	xiiii	Ruth i.	Titus i.
	28	c	v	kl.		xxvii	Ruth ii.	xv	iii	ii. iii
xi	29	d	iiii	kl.		xxviii	iiii	xvi	i. Sam. i.	Phile.
	30	e	iii	kl.		xxix	i. Sam. ii	xvii	iii	Hebre. i.
xix	31	f	prid.	kl.		xxx	iiii	xviii	v	ii

April hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 15. / 6. min. 45. }

Psalmes

						Morning prayer.		Euening prayer.	
						1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	g	Kalend.			1. king. 6.	Ioh. 19.	1. king. 7.	Hebr. iii.
	2		iiii No.			viii	xx	ix	iiii
	3	b	iii No.	Richard.		x	xxi	xi	v
	4	c	prid. No.	Ambrose.		xii	Actes i.	xiii	vi
	5	d	Nonas.			xiiii	ii	xv	vii
	6	e	viii Id.			xvi	iii	xvii	viii
	7	f	vii Id.			xviii	iiii	xix	ix
	8	g	vi Id.			xx	v	xxi	x
	9	a	v Id.			xxii	vi	xxiii	xi
	10	b	iiii Id.			xxiiii	vii	xxv	xii
	11	c	iii Id.	Solin Tauro.		xxvi	viii	xxvii	xiii
	12	d	prid. Id.			xxviii	ix	xxix	Iames i.
	13	e	Idus.			xxx	x	xxxi	ii
	14	f	xviii kl.	Maii.		ii. king. i.	xi	2. king. 2.	iii
	15	g	xvii kl.			iii	xii	iiii	iiii
	16	a	xvi kl.			v	xiii	vi	v
	17	b	xv kl.			vii	xiiii	viii	i. Pet. i.
	18	c	xiiii kl.			ix	xv	x	ii
	19	d	xiii kl.	Alphege.		xi	xvi	xii	iii
	20	e	xii kl.			xiii	xvii	xiiii	iiii
	21	f	xi kl.			xv	xviii	xvi	v
	22	g	x kl.			xvii	xix	xviii	ii. Pet. i.
	23	a	ix kl.	S. George.		xix	xx	xx	ii
	24	b	viii kl.			xxi	xxi	xxii	iii
	25	c	vii kl.	Marke Euang.		Eccl. iiii.	xxii	Eccle. v.	i. Iohn i.
	26	d	vi kl.			2. kin. 22.	xxiii	2. kin. 24.	ii
	27	e	v kl.			3. king. 1.	xxiiii	3. king. 2.	iii
	28	f	iiii kl.			iii	xxv	iiii	iiii
	29	g	iii kl.			v	xxvi	vi	v
	30	a	prid. kl.			vii	xxvii	viii	2. 3. Ioh.

May hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 4. min. 36. / 7. min. 24. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson
	1	b	Kalend.	Philip & Iacob.	i		Eccle. 7.	Acts. 8.	Eccle. ix.	Iude i.
xvi	2	c	vi	No.	ii		3. kin. 9.	xviii	3. kin. x.	Rom. i.
b	3	d	v	No. Inuc. of ỹ cros.	iii		xi	Matt. i.	xii	ii
	4	e	iiii	No.	iiii		xiii	iii	xiiii	iii
xiii	5	f	iii	No.	v		xv	iii	xvi	iiii
ii	6	g	pri.	No. Iohn Euang.	vi		xvii	iiii	xviii	v
	7	A	Nonas.		vii		xix	v	xx	vi
x	8	b	viii	Id.	viii		xxi	vi	xxii	vii
xviii	9	c	vii	Id.	ix		4. king i.	vii	4. kin. 2.	viii
vii	10	d	vi	Id.	x		iii	viii	iiii	ix
	11	e	v	Id.	xi		v	ix	vi	x
	12	f	iiii	Id. Sol in Gemini.	xii		vii	x	viii	xi
xv	13	g	iii	Id.	xiii		ix	xi	x	xii
iiii	14	A	pri.	Id.	xiiii		xi	xii	xii	xiii
	15	b	Idus.		xv		xiii	xiii	xiiii	xiiii
xii	16	c	xvii	kl. Iunii.	xvi		xv	xiiii	xvi	xv
i	17	d	xvi	kl.	xvii		xvii	xv	xviii	xvi
	18	e	xv	kl.	xviii		xix	xvi	xx	i. Cor. i.
ix	19	f	xiiii	kl. Dunstane.	xix		xxi	xvii	xxii	ii
	20	g	xiii	kl.	xx		xxiii	xviii	xxiiii	iii
xvii	21	A	xii	kl.	xxi		xxv	xix	i. Esdr. 2.	iiii
vi	22	b	xi	kl.	xxii		1. Esdr. 3	xx	iiii	v
	23	c	x	kl.	xxiii		v	xxi	vi	vi
xiiii	24	d	ix	kl.	xxiiii		vii	xxii	ix	vii
iii	25	e	viii	kl	xxv		2. Esdr. i.	xxiii	2. Esdr. 2	viii
	26	f	vii	kl. Augustine.	xxvi		iiii	xxiiii	v	ix
xi	27	g	vi	kl.	xxvii		vi	xxv	viii	x
	28	A	v	kl.	xxviii		ix	xxvi	x	xi
xvi	29	b	iiii	kl.	xxix		xiii	xxvii	Esther i.	xii
viii	30	c	iii	kl.	xxx		Ester. 2.	xxviii	iii	xiii
xvi	31	d	pri.	kl.	xxx		iiii	Mark. i.	v	xiiii

Iune hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 3. min. 34. / 8. min. 26. }

Planets

							Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson	2. Lesson.
D	1	e	Aserue			i	Esther. 6	War. ii.	Ester 7.	i. Cor. xv.
	2	f	iiii	Mo.		ii	viii	iii	ix	xvi
xiii	3	g	iii	No.	Nicomede.	iii	Job i.	iiii	Job ii.	ii. Cor. i.
ii	4	a	prid.	No.		iiii	iii	v	iiii	ii
	5	b			Bonifface.	v	v	vi	vi	iii
x	6	c	viii	Id.		vi	vii	vii	viii	iiii
xviii	7	d	vii	Id.		vii	ix	viii	x	v
vii	8	e	vi	Id.		viii	xi	xi	xii	vi
	9	f	v	Id.		ix	xiii	x	xiiii	vii
	10	g	iiii	Id.		x	xv	xi	xvi	viii
D	11	a	iii	Id.	Barnabe.	xi	Eccle. x.	Act. xiii.	Eccl. xii.	Acts. xv.
xv	12	b	prid.	Id.	Sol in Cancro.	xii	Job. 17. 18.	War. xii.	Job xix.	ii. Cor. ix.
	13	c		Idus.	Solsti. æstiuum.	xiii	xx	xiii	xxi	x
	14	d	xviii	kl.	Iulii.	xiiii	xxii	xiiii	xxiii	xi
	15	e	xvii	kl.		xv	xxiiii. 25.	xv	xxvi. 27.	xii
	16	f	xvi	kl.		xvi	xxviii	xvi	xxix	xiii
ix	17	g	xv	kl.		xvii	xxx	Luke i.	xxxi	Galat. i.
	18	a	xiiii	kl.		xviii	xxxii	ii	xxxiii	ii
xviii	19	b	xiii	kl.		xix	xxxiiii	iii	xxxv	iii
iv	20	c	xii	kl.	Edwardo.	xx	xxxvi	iiii	xxxvii	iiii
o	21	d	xi	kl.		xxi	xxxviii	v	xxxix	v
xiiii	22	e	x	kl.		xxii	xl	vi	xli	vi
iii	23	f	ix	kl.	Fast.	xxiii	xlii	vii	Prou. i.	Ephe. i.
	24	g	viii	kl.	Iohn Baptist	xxiiii	Mal. iii.	Mal. iii.	Mal. iiii	Mat. 14.
i	25	a	vii	kl.		xxv	Prou. ii.	Luke 8.	Pro. iii.	Ephes. ii.
	26	b	vi	kl.		xxvi	iiii	ix	v	iii
xi	27	c	v	kl.		xxvii	vi	x	vii	iiii
	28	d	iiii	kl.	Fast.	xxviii	viii	xi	ix	v
viii	29	e	iii	kl.	S. Peter Apost	xxix	Eccl. xv.	Acts. iii.	Eccl. xix	Acts iiii.
xvi	30	f	prid.	kl.		xxx	Pro. x.	Luk. xii.	Pro. xi.	Ephe. vi.

Iuly hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 4. min. 18. / 7. min. 42. }

						Pſalmes.	Morning prayer. 1. Leſſon.	Morning prayer. 2. Leſſon.	Euening prayer. 1. Leſſon.	Euening prayer. 2. Leſſon.
v	1	q	Kalend.	Viſita. of Mya.			Pro. xii.	Luk. xiii	2 Pro. xiii.	Phili. i.
	2	a	vi	No.		ii	xiiii	xiiii	xv	ii
xiii	3	b	v	Pro.	Swarrin.	iii	xvi	xv	xvii	iii
ii	4	c	iiii	Pro.		iiii	xviii	xvi	xix	iiii
	5	d	iii	No.		v	xx	xvii	xxi	Coloss. i.
x	6	e	prid.	No.	Dogge dayes.	vi	xxii	xviii	xxiii	ii
xviii	7	f	Nonas.			vii	xxiiii	xix	xxv	iii
viii	8	g	viii	Id.		viii	xxvi	xx	xxvii	iiii
	9	a	vii	Id.		ix	xxviii	xxi	xxix	i. Thes. i
	10	b	vi	Id.		x	xxi	xxii	Eccle. i.	ii
xv	11	c	v	Id.		xi	Eccle. ii.	xxiii	iii	iii
iiii	12	d	iiii	Id.	Solin Leone.	xii	iiii	xxiiii	v	iiii
	13	e	iii	Id.		xiii	vi	Joan. i.	vii	v
xi	14	f	prid.	Id.		xiiii	viii	ii	ix	ii. Thes. i.
	15	g	Idus.	Swithune.		xv	x	iii	xi	ii
xix	16	a	xvii	kl.	Auguſti.	xvi	xii	iiii	Jere. i.	iii
	17	b	xvi	kl.		xvii	Jere. ii.	v	iii	i. Tim. i.
	18	c	xv	kl.		xviii	iiii	vi	v	ii. iii.
xviii	19	d	xiiii	kl.		xix	vi	vii	vii	iiii
vi	20	e	xiii	kl.	Margaret.	xx	viii	viii	ix	v
	21	f	xii	kl.		xxi	x	xx	xi	vi
xvi	22	g	xi	kl.	Magdalene.	xxii	xii	x	xiii	ii. Tim. i.
iii	23	a	x	kl.		xxiii	xiii	xi	xv	ii
	24	b	ix	kl.	Faſt.	xxiiii	xvi	xii	xvii	iii
xi	25	c	viii	kl.	Iames Apoſt.	xxv	Ecci. xxi.	xiii	Eccl. 23.	iiii
xix	26	d	vii	kl.	Anne.	xxvi	Jere. 18.	xiiii	Jer. xix.	Titus i.
ba[illegible]	27	e	vi	kl.		xxvii	xx	xv	xxi	ii. iii.
	28	f	v	kl.		xxviii	xxii	xvi	xxiii	Phile.
xvi	29	g	iiii	kl.		xxix	xxiii	xvii	xxv	Hebr. i.
	30	a	iii	kl.		xxx	xxvi	xviii	xxvii	ii
v	31	b	prid.	kl.		xxxi	xxviii	xix	xxix	iii

August hath xxxj. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 4. min. 34. / 7. min. 26. }

						Plalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson
xiii	1	c	Kalend.	Lammas.		i	Jere. xxx.	Joyn. xx.	Jer. xxxi	Heb. iiii.
ii	2	d	iiii No.			ii	xxxii	xxi	xxxiii	v
	3	e	iii No.			iii	xxxiiii	Acts i.	xxxv	vi
x	4	f	prid. No.			iiii	xxxvi	ii	xxxvii	vii
xviii	5	g	Nonas.			v	xxxviii	iii	xxxix	viii
viii	6	A	viii Id.	Transfiguration.		vi	xl	iiii	xli	ix
	7	b	vii Id.	Name of Jesus.		vii	xlii	v	xliii	x
	8	c	vi Id.			viii	xliii	vi	xlv. xlvi.	xi
xv	9	d	v Id.			ix	xlvii	vii	xlviii	xii
iiii	10	e	iiii Id.	Laurence.		x	xlix	viii	l	xiii
	11	f	iii Id.			xi	li	ix	lii	Jam. i.
xi	12	g	prid. Id.	Sol in Virgine.		xii	Lamē. i.	x	Lamē. ii.	ii
	13	A	Idus.			xiii	iii	xi	iiii	iii
	14	b	xix kl.	Septembris.		xiiii	v	xii	Ezek. ii.	iiii
x	15	c	xviii kl.			xv	Ezek. iii.	xiii	vi	v
	16	d	xvii kl.			xvi	vii	xiiii	xiii	i. Pet. i.
xviii	17	e	xvi kl.			xvii	xiii	xv	xviii	ii
vi	18	f	xv kl.			xviii	xxxiii	xvi	xxxiiii	iii
	19	g	xiiii kl.			xix	Dani. i.	xvii	Dan. ii.	iiii
xiii	20	A	xiii kl.			xx	iii	xviii	iiii	v
iii	21	b	xii kl.			xxi	v	xix	vi	ii. Pet. i.
	22	c	xi kl.			xxii	vii	xx	viii	ii
xi	23	d	x kl.	Fast.		xxiii	ix	xxi	x	iii
xix	24	e	ix kl.	Barthol. Apost.		xxiiii	Eccli. 25.	xxii	Eccl. 29.	i. Joh. i.
viii	25	f	viii kl.			xxv	Dan. xi.	xxiii	Dan. xii.	ii
	26	g	vii kl.			xxvi	xiii	xxiiii	xiiii	iii
xvi	27	A	vi kl.			xxvii	Ose. i.	xxv	Ose. ii. iii	iiii
v	28	b	v kl.	Augustine.		xxviii	iiii	xxvi	v. vi.	v
	29	c	iiii kl.	Decollatio Johannis.		xxix	vii	xxvii	viii	2. 3. Joh.
	30	d	iii kl.			xxx	ix	xxviii	x	Jude i.
xiii	31	e	prid. kl.			xxxi	xi	Matt. i.	xii	Rom. i.

September hath xxx. dayes.

The Moone xxix.

Sunne riseth / falleth houre 5. min. 36. / 6. min. 24.

						Psalmes.	Morning prayer. 1. Lesson.	Morning prayer. 2. Lesson.	Euening prayer. 1. Lesson.	Euening prayer. 2. Lesson.
ii	1	f	Calend.	Gyles.		i	Ose. xiii.	Mar. ii.	Ose. xiiii.	Rom. ii.
	2	g	iiii	No.		ii	Joel. i.	iii	Joel ii.	iii
v	3	a	iii	No.		iii	iii	iiii	Amos i.	iiii
xviii	4	b	prid.	No.		iiii	Amos ii.	b	iii	v
viii	5	c	Nonas.	Hoc daies end.		v	iiii	vi	v	vi
	6	d	viii	Id.		vi	vi	vii	vii	vii.
	7	e	vii	Id.		vii	viii	viii	ix	viii
xv	8	f	vi	Id.	Nati. of Mary.	viii	Abdi. i.	ix	Jonas i	ix
iii	9	g	v	Id.		ix	Jon. 2. 3.	x	iiii	x
	10	a	iiii	Id.		x	Miche. i.	xi	Mich. ii.	xi
xii	11	b	iii	Id.		xi	iii	xii	iiii	xii
i	12	c	prid.	Id.	Sol in Libra.	xii	v	xiii	vi	xiii
ix	13	d	Idus.			xiii	vii	xiiii	Naum i.	xiiii
	14	e	xviii	kl.	Holy crosse.	xiiii	Naum 2.	xv	iii	xv
	15	f	xvii	kl.	Aequinoctium	xv	Abac. i.	xvi	Abac. ii.	xvi
xvii	16	g	xvi	kl.	Autumnale.	xvi	iii	xvii	Soph. i.	i. Cor. i.
vi	17	a	xv	kl.	Lambert.	xvii	Soph. ii.	xviii	iii	ii
	18	b	xiiii	kl.		xviii	Agge. i.	xix	Agge. ii.	iii
xiiii	19	c	xiii	kl.		xix	Zach. i.	xx	Zac. 2. 3.	iiii
iii	20	d	xii	kl.	Fast.	xx	iiii. v.	xxi	vi	v
	21	e	xi	kl.	S. Matthewe.	xxi	Eccli. 25	xxii	Eccli. 38.	vi
xi	22	f	x	kl.		xxii	Zach. 7.	xxiii	Zac. 8.	vii
xix	23	g	ix	kl.		xxiii	ix	xxiiii	x	viii
viii	24	a	viii	kl.		xxiiii	xi	xxv	xii	ix
	25	b	vii	kl.		xxv	xiii	xxvi	xiiii	x
	26	c	vi	kl.	Cyprian.	xxvi	Mala. i.	xxvii	Mala. ii.	xi
xvi	27	d	v	kl.		xxvii	iiii	xxviii	iii	xii
v	28	e	iiii	kl.		xxviii	Tob. i.	Mark. i.	Tob. ii.	xiii
xiii	29	f	iii	kl.	Saint Michael.	xxix	Eccli. 39	ii	Eccl. 44.	xiiii
ii	30	g	prid.	kl.	Hierome.	xxx	Tob. iii.	iii	Tob. iiii.	xv

October hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 6. min. 35. / 5. min. 25. }

						Psalmes.	Morning prayer. 1. Lesson.	Morning prayer. 2. Lesson.	Euening prayer. 1. Lesson.	Euening prayer. 2. Lesson.
	1	d	Kalend.	Remig.		i	Gen. v.	Mat. iii	Gen. vi.	i. Cor. 16
	2	e	vi	No.		ii	vii	v	viii	ii. Cor. i.
	3	f	v	No.		iii	ix	vi	x	ii
	4	g	iiii	No.		iiii	xi	vii	xii	iii
	5	a	iii	No.		v	xiii	viii	xiiii	iiii
	6	b	pridi.	No.	Fides.	vi	Iudit. i.	ix	Iudit. ii.	v
	7	c	Nonas.			vii	iii	x	iiii	vi
	8	d	octa	Jo.		viii	v	xi	vi	vii
	9	e	vii	Jd.	Dennis.	ix	vii	xii	viii	viii
	10	f	vi	Jd.		x	ix	xiii	x	ix
	11	g	v	Jd.		xi	xi	xiiii	xii	x
	12	a	iiii	Jd.	Sol in Scorpio.	xii	xiii	xv	xiiii	xi
	13	b	iii	Jd.	Edwardi.	xiii	xv	xvi	xvi	xii
	14	c	pridi.	Jd.		xiiii	Nah. i.	Lu. xi.	Nah. ii.	xiii
	15	d	Idus.			xv	iii	i	iiii	Galat. i.
	16	e	xvii	Kl.	Nouembris.	xvi	v	ii	vi	ii
	17	f	xvi	Kl.	Etheldredæ.	xvii	vii	iii	viii	iii
	18	g	xv	Kl.	Luke Euang.	xviii	Eccle. ii.	iiii	Iob. i.	iiii
	19	a	xiiii	Kl.		xix	Nah. iii.	v	Nah. x.	v
	20	b	xiii	Kl.		xx	x	vi	xii	vi
	21	c	xii	Kl.		xxi	xiii	vii	xiiii	Ephes. i.
	22	d	xi	Kl.		xxii	xv	viii	xvi	ii
	23	e	x	Kl.		xxiii	xvii	ix	xviii	iii
	24	f	ix	Kl.		xxiiii	xix	x	Eccle. i.	iiii
	25	g	viii	Kl.	Crispine.	xxv	Eccle. ii.	xi	iii	v
	26	a	vii	Kl.		xxvi	iiii	xii	v	vi
	27	b	vi	Kl.	Fast.	xxvii	vi	xiii	vii	Phil. i.
	28	c	v	Kl.	Simon & Iude.	xxviii	Iob 24. 25.	xiiii	Iob xlii.	ii
	29	d	iiii	Kl.		xxix	Eccle. viii.	xv	Eccle. ix.	iii
	30	e	iii	Kl.		xxx	x	xvi	xi	iiii
	31	f	pridi.	Kl.	Fast.	xxxi	xii	xvii	xiii	Coloss. i.

Nouember hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 7. min. 34. / 4. min. 26. }

						Psalmes	Morning prayer. 1. Lesson.	Morning prayer. 2. Lesson.	Euening prayer. 1. Lesson.	Euening prayer. 2. Lesson.
f	1	d	Kalend.	All Saints.		i	Wisd. iii.	Ye. xi. xii.	Wisd. v.	Reu. xix.
	2	e	iiii. Non.			ii	Eccli. xiv.	Luke xviii.	Eccl. xv.	Ecclesiast. xi.
xviii	3	f	iii Non.			iii	xvi	xix	xvii	iii
vii	4	g	prid. Non.			iiii	xviii	xx	xix	iiii
	5	a	Nonas.			v	xx	xxi	xxi	i. Thes. i.
xv	6	b	viii Id.	Leonard.		vi	xxii	xxii	xxiii	ii
iiii	7	c	vii Id.			vii	xxiiii	xxiii	xxv	iii
	8	d	vi Id.			viii	xxvii	xxiiii	xxviii	iiii
xii	9	e	v Id.			ix	xxix	John i.	xxx	v
i	10	f	iiii Id.			x	xxxi	ii	xxxii	ii. Thes. i
ix	11	g	iii Id.	S. Martine.		xi	xxxiii	iii	xxxiiii	ii
	12	a	prid. Id.	Solin Sagit.		xii	xxxv	iiii	xxxvi	iii
	13	b	Idus.	Bryce.		xiii	xxxvii	v	xxxviii	i. Tim. i.
xvii	14	c	xviii Kl.	Decembris.		xiiii	xxxix	vi	xl	ii. iii
vi	15	d	xvii Kl.	Machute.		xv	xli	vii	xlii	iiii
	16	e	xvi Kl.			xvi	xliii	viii	xliiii	v
xiiii	17	f	xv Kl.	Hugonis Epis.		xvii	xlv	ix	xlvi	vi
iii	18	g	xiiii Kl.			xviii	xlvii	x	xlviii	ii. Tim. i.
	19	a	xiii Kl.			xix	xlix	xi	l	ii
x	20	b	xii Kl.	Edmund king.		xx	li	xii	Baruc. i.	iii
xi	21	c	xi Kl.			xxi	Baru. ii.	xiii	iii	iiii
viii	22	d	x Kl.	Cicilie.		xxii	iiii	xiiii	v	Titus i.
	23	e	ix Kl.	Clement.		xxiii	vi	xv	Esai. i.	ii. iii
	24	f	viii Kl.			xxiiii	Esai. ii.	xvi	iii	Philem.
xvi	25	g	vii Kl.	Katherine.		xxv	iiii	xvii	v	Hebr. i.
v	26	a	vi Kl.			xxvi	vi	xviii	vii	ii
	27	b	v Kl.			xxvii	viii	xix	ix	iii
xiii	28	c	iiii Kl.			xxviii	x	xx	xi	iiii
ii	29	d	iii Kl.	Fast.		xxix	xii	xxi	xiii	v
ix	30	e	prid. Kl.	Andrew Apo.		xxx	Wisd. xx.	Actes i.	Wisd. xxi.	vi

* Note that the beginning of the xxvi. Chapter of Ecclesiasticus (vnto) But when one is, &c. must be read with the xxv. Chapter.

December hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 7. min. 12, / 4. min. 48. }

						Pſalmes.	Morning prayer. 1. Leſſon.	Morning prayer. 2. Leſſon.	Euening prayer. 1. Leſſon	Euening prayer. 2. Leſſon.
	1	f	Kalend			f	Eſa. xiiii.	Actes ii.	Eſai. xv.	Hebr. 7.
xviii	2	g	iiii	No.		ii	xvi	iii	xvii	viii
vii	3	a	iii	No.		iii	xviii	iiii	xix	ix
	4	b	prid.	No.		iiii	xx. xxi.	v	xxii	x
b	5	c	Nonas.			v	xxiii	vi	xxiiii	xi
iiii	6	d	viii	Id.	Nicolas Biſh.	vi	xxv	vi. vii	xxvi	xii
	7	e	vii	Id.		vii	xxvii	vi. vii	xxviii	xiii
xv	8	f	vi	Id.	Cõcep. of Ma.	viii	xxix	viii	xxx	James i
i	9	g	v	Id.		ix	xxxi	ix	xxxii	ii
	10	a	iiii	Id.		x	xxxiii	x	xxxiiii	iii
ix	11	b	iii	Id.		xi	xxxv	xi	xxxvi	iiii
	12	c	prid.	Id.	Sol in Capri.	xii	xxxvii	xii	xxxviii	v
xvii	13	d	Idus.		Lucie Virgin.	xiii	xxxix	xiii	xl	i. Pet. i.
	14	e	xix	kl.	Januarii.	xiiii	xli	xiiii	xlii	ii
vi	15	f	xviii	kl.		xv	xliii	xv	xliii	iii
xiii	16	g	xvii	kl.	O ſapientia.	xvi	xlv	xvi	xlvi	iiii
iii	17	a	xvi	kl.		xvii	xlvii	xvii	xlviii	v
	18	b	xv	kl.		xviii	xlix	xviii	l	ii. Pet. i.
ii	19	c	xiiii	kl.		xix	li	xix	lii	ii
xix	20	d	xiii	kl.	Fact.	xx	liii	xx	liii	iii
	21	e	xii	kl.	Thomas Apoſt.	xxi	Pſa. 23.	xxi	Pſa. 24.	i. Joh. i.
viii	22	f	xi	kl.		xxii	Eſa. lv.	xxii	Eſai 56.	ii
	23	g	x	kl.		xxiii	lvii	xxiii	lviii	iii
xvi	24	a	ix	kl.	Fact.	xxiiii	lix	xxiiii	lx	iiii
v	25	b	viii	kl	Chriſtmas.	xxv	Eſai. ix.	Luk. ii.	Eſai. vii.	Tit. iii.
	26	c	vii	kl.	S. Steuen.	xxvi	Pſa. 28.	Act. 6. 7.	Eccle. 4.	Act. vii.
xiii	27	d	vi	kl.	S. Iohn.	xxvii	Eccle. v.	Reuel. i.	Eccle. vi.	Reu. 22.
ii	28	e	v	kl.	Innocents.	xxviii	Iere. 31.	Acts 25.	Wild. i.	i. Joh. v.
	29	f	iiii	kl.		xxix	Eſai lxi.	xxvi	Eſai. lxii.	ii. John.
x	30	g	iii	kl.		xxx	lxiii	xxvii	lxiii	iii. John
	31	a	prid.	kl.	Siluest.	xxxi	lxv	xxviii	lxvi	Jude

An Almanacke.

The yeeres of our Lord.	The Golden number.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation weeke.	Ascension day.	Whitsunday.	Aduent Sunday.
1580		D	31. Ianua.	17. Febru.	2. Apri.	ix. Mai.	xii. Mai.	xxii. Mai.	27. Nouem.
1581		A	22	8	26. March.	i	iiii	viii	3. Decemb.
1582		G	11. Febru.	28	15. April.	xvi	xviii	iii	ii
1583		F	27. Janu.	13	31. March.	vi	ix	19. Mai.	i
1584		E	16. Feb.	3. March.	19. Apri.	xxv	xxviii	7. Iuni.	29. Nouem.
1585		C	7	24. Febru.	11	xvii	xx	30. Mai.	xxviii
1586		B	30. Janu.	16	3	ix	xii	xxii	xxvii
1587		A	12. Feb.	1. March.	16	xvii	xv	4. Iuni.	3. Decemb.
1588		G F	4	21. Febru.	7	xii	xvi	26. Mai.	i
1589		E	26. Janu.	12	30. March.	v	viii	xviii	30. Nouem.
1590		D	15. Feb.	4. March.	19. Apri.	xxv	xxviii	7. Iuni.	xxix
1591		C	31. Janu.	17. Februa.	4	x	xiii	23. Mai.	xxviii
1592		B A	23	9	26. March.	i	iiii	xiii	3. Decemb
1593		G	11. Feb.	28	15. April.	xvi	xviii	2. Iuni.	ii
1594		F	27. Janu.	13	31. March.	vi	ix	19. Mai.	i
1595		E	16. Feb.	5. March.	20. Apri.	xxvi	xxix	8. Iuni.	20. Nouem.
1596		D C	8	25. Februa.	11	xvii	xx	30. Mai.	xxvii:
1597		B	23. Janu.	9	27. March.	ii	v	xv	xxvii
1598		A	12. Feb.	1. March.	16. Apri.	xvii	xxv	4. Iuni.	3. Decemb.
1599		G	4	21. Februa.	8	xiii	xvii	27. Mai.	ii
1600		F E	20. Janu.	6	23. March.	28. Apri.	i	xi	30. Nouem.
1601		D	8. Febru.	25	12. April.	18. Mai.	xxi	xxxi	xxix
1602		C	31. Janu.	17	4	x	xiii	xxiii	xxviii
1603		B	20. Feb.	9. March.	24	xxx	2. Iuni.	12. Iuni.	xxvii
1604		A G	5	22. Februa.	8	xiii	17. Mai.	27. Mai.	2. Decemb.
1605		F	27. Janu.	13	31. March.	vi	ix	xix	i
1606		E	16. Feb.	5. March.	20. Apri.	xxvi	xxix	8. Iuni.	20. Nouem.
1607		D	1	18. Febru.	5	xi	xiii	24. Mai.	xxix
1608		C B	24. Jan.	10	27. March.	ii	v	xv	xxvii
1609		A	12. Feb.	1. March.	16. Apri.	xvi	xxv	4. Iuni.	3. Decemb.
1610		G	4	21. Februa.	8	xiii	xvii	27. Mai.	ii
1611		F	20. Janu.	6	24. March.	29. Apri.	ii	xii	i

Note that the supputation of the yeere of our Lord, in the Church of England, beginneth the xxv. day of March, the same day supposed to be the first day vpon which the worlde was created, and the day when Christ was conceiued in the wombe of the Virgin Marie.

Golden number

☞ To finde Ester for euer.

	A	B	C	D	E	F	G
i	Apꝛil.ix.	x	xi	xii	vi	vii	viii
ii	March.xxvi.	xxvii	xxviii	xxix	xxx	xxxi	Apꝛil.i.
iii	Apꝛil.xvi.	xvii	xviii	xix	xx	xxiii	xb
iiii	Apꝛil.ix.	iii	iiii	v	vi	vii	viii
v	March.xxvi.	xxvii	xxviii	xxix	xxiii	xxiiii	xxb
vi	Apꝛil.xvi.	xvii	xi	xii	xiii	xiiii	xb
vii	Apꝛil.ii.	iii	iiii	v	vi	March.31.	Apꝛil.i.
viii	Apꝛil.xxiii.	xxiiii	xxb	xix	xx	xxi	xxii
ix	Apꝛil.ix.	x	xi	xii	xiii	xiiii	viii
x	Apꝛil.ii.	iii	March.28.	xxix	xxx	xxxi	Apꝛil.i.
xi	Apꝛil.xvi.	xvii	xviii	xix	xx	xxi	xxii
xii	Apꝛil.ix.	x	xi	v	vi	vii	viii
xiii	March.xxvi.	xxvii	xxviii	xxix	xxx	xxxi	xxb
xiiii	Apꝛil.xvi.	xvii	xviii	xix	xiii	xiiii	xb
xv	Apꝛil.ii.	iii	iiii	v	vi	vii	viii
xvi	March.xxvi.	xxvii	xxviii	xxii	xxiii	xxiiii	xxb
xvii	Apꝛil.xvi.	x	xi	xii	xiii	xiiii	xb
xviii	Apꝛil.ii.	iii	iiii	v	March.30.	xxxi	Apꝛil.i.
xix	Apꝛil.xxiii.	xxiiii	xxv	xxvi	xx	xxi	xxii

¶ When ye haue found the Sunday letter in the vppermoſt line, guide your eye downe ward from the ſame, til ye come right ouer againſt the ꝓime, & there is ſhewed both what moneth & what day of the moneth Eaſter falleth that yere.

Septuagesima.	before Easter	ix	weekes.
Sexagesima.		viii	
Quinquagesima.		vii	
Quadragesima.		vi	
Rogations.	after Easter.	v	weekes.
Whitsunday.		vii	
Trinitie sunday.		viii	

¶ These to be obserued for holy dayes, and none other.

That is to say: all Sundayes in the yeere. The dayes of the feastes of the Circumcision of our Lord Jesus Chryst. Of the Epiphanie. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of S. Marke the Euangelist. Of S. Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Chryst.

Of Saint Peter the Apostle.
Of Saint Bartholomew the Apostle.
Of Saint Michael the Archangel.
Of S. Simon and Jude the Apostles.
Of Saint Andrew the Apostle.
Of the Natiuitie of our Lord.
Of Saint John the Euangelist.
Munday & Tuesday in Easter weeke.
Of the Natiuitie of S. John Baptist.
Of Saint James the Apostle.
Of S. Matthewe the Apostle.
Of Saint Luke the Euangelist.
Of all Saints.
Of Saint Thomas the Apostle.
Of Saint Steuen the Martyr.
Of the holy Innocents.
Munday & Tuesday in Whitsun weeke.

A briefe declaration when euery Terme beginneth and endeth.

Be it knowen, that Easter Terme beginneth alwayes the xviii. day after Easter, reckoning Easter day for one: And endeth the Munday next after the Ascension day.

Trinitie Terme beginneth xii. dayes after Whitsunday, and continueth xix. dayes.

Michaelmas Terme beginneth the ix. or x. day of October, and endeth the xxviii. or xxix. day of Nouember.

Hillarie Terme beginneth the xxiii. or xxiiii. day of January, and endeth the xii. or xiii. day of Februarie.

In Easter Terme, on the Ascension day: In Trinitie Terme, on the Natiuitie of Saint John Baptist: In Michaelmas Terme, on the feast of all Saints: In Hyllarie Terme, on the feast of the Purification of our Lady, the Queenes Judges of Westminster do not vse to sit in iudgement, nor vpon any Sundayes.

The order where Morning

and Euening prayer ſhall be vſed and ſaid.

THe Morning and Euening prayer ſhall be vſed in the accuſtomed place of the Church, Chappell, or Chauncel, except it ſhall be otherwiſe determined by the Ordinarie of the place: And the Chauncels ſhall remaine as they haue done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, and at all other times in his miniſtration, ſhall vſe ſuch ornaments in the Church, as were in vſe by authoritie of Parliament in the ſecond yeere of the reigne of king Edward the ſixt, according to the Acte of Parliament ſet in the beginning of this booke.

An order for Morning prayer

dayly throughout the yeere.

At the beginning both of Morning prayer, and likewiſe of Euening prayer, the Miniſter ſhall reade with a loude voyce ſome one of theſe ſentences of the Scriptures that followe. And then he ſhall ſay that which is written after the ſaid ſentences.

AT what time ſo euer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickedneſſe out of my remembrance, ſaith the Lord. Ezec. xviii.

I doe knowe mine owne wickedneſſe, and my ſinne is alway againſt me. Pſalm. li.

Turne thy face away from our ſinnes O Lorde, and blot out all our offences. Pſalm. li.

A ſorowfull ſpirit is a ſacrifice to God: deſpiſe not O Lord, humble and contrite hearts. Pſalm. li.

Rent your hearts, and not your garments, and turne to the Lord your God, becauſe he is gentle and mercifull, he is patient, and of much mercie, and ſuch a one that is ſorie for your afflictions. Ioel. ii.

Morning prayer.

Daniel ix. To thee O Lord God, belongeth mercie and forgiuenesse, for we haue gone away from thee, and haue not hearkened to thy voyce, whereby we might walke in thy lawes which thou hast appointed for vs.

Ieremie x. Correct vs, O Lord, and yet in thy iudgement, not in thy furie, least we should be consumed and brought to nothing.

Matth. iii. Amend your liues, for the kingdome of God is at hand.

Luke xv. I will goe to my Father, and say to him, Father, I haue sinned against heauen, and against thee: I am no more worthie to be called thy sonne.

Psal. cxliii. Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

i. Iohn i. If wee say, that we haue no sinne, wee deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the scripture mooueth vs in sundry places, to acknowledge and confesse our manifold sinnes and wickednesse, and that we should not dissemble nor cloke them before the face of Almightie God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the ende that wee may obtaine forgiuenesse of the same by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought wee most chiefly so to doe, when we assemble and meete together, to render thanks for the great benefites that wee haue receiued at his hands, to set foorth his most worthy praise, to heare his most holy word, and to aske those things which be requisite and necessarie, as well for the body as the soule. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voyce vnto the throne of the heauenly grace, saying after me.

A generall

Morning prayer.

A generall confeſſion to be ſayd of the whole congregation after the Miniſter, kneeling.



Almightie and moſt mercifull Father, wee haue erred and ſtrayed from thy wayes like loſt ſheep, we haue followed too much the deuiſes & deſires of our owne hearts, wee haue offended againſt thy holy Lawes, wee haue left vndone thoſe things which wee ought to haue done, & wee haue done thoſe things which wee ought not to haue done, and there is no health in vs: but thou, O Lorde, haue mercy vpon vs miſerable offenders, ſpare thou them, O God, which cõfeſſe their faults, reſtore thou them that be penitent, according to thy promiſes declared vnto mankind in Chriſt Jeſu our Lord, and graunt O moſt mercifull father for his ſake, that wee may hereafter liue a godly, righteous, and ſober life, to the glory of thy holy name, Amen.

The abſolution to be pronounced by the Miniſter alone.



Almightie God, the Father of our Lord Jeſus Chriſt, which deſireth not the death of a ſinner, but rather that he may turn from his wickednes & liue, and hath giuen power and commandement to his miniſters, to declare and pronounce to his people being penitent, the abſolution and remiſſion of their ſinnes: he pardoneth & abſolueth all them which truely repent, and vnfainedly beleeue his holy Goſpell. Wherefore wee beſeech him to grant vs true repentance & his holy Spirit, that thoſe things may pleaſe him which we doe at this preſent, and that the reſt of our life hereafter may bee pure and holy, ſo that at the laſt wee may come to his eternall ioy, through Jeſus Chriſt our Lord.

The people ſh all anſwere. Amen.

Morning prayer.

Then ſhall the Miniſter begin the Lordes prayer with a lowd voyce.

OUr Father which art in heauen, halowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes as wee forgiue them that treſpaſſe againſt vs. And leade vs not into temptation. But deliuer vs from euil.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy prayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſt to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is nowe, &c.
Prayſe ye the Lorde.

Then ſhalbe ſayd or ſung this Pſalme following.

COme, let vs ſing vnto the Lorde: let vs heartily reioyce in ỹ ſtrength of our ſaluation.

Let vs come before his preſence with thankeſgiuing: and ſhew our ſelues glad in him with Pſalmes.

For the Lorde is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the ſtrength of the hils is his alſo.

The ſea is his, and he made it: and his hands prepared the drie land.

O come, let vs worſhip and fall downe: and kneele before the Lord our maker.

For he is (the Lord) our God: and we are the people of his paſture,

pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proued me, and sawe my workes.

Fourtie yeeres long was I grieued with this generation, and said: it is a people that doe erre in their hearts, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they shoulde not enter into my rest.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without end, Amen.

Then shall folow certaine Psalmes in order, as they be appointed in a table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of euery Psalme throughout the yeere, and likewise in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be repeated.

Glory be to the Father, &c. As it was in the, &c.

Then shalbe read two Lessons distinctly with a loud voice, that the people may heare. The first, of the old Testament. The second, of the new, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: the Minister that readeth the Lesson, standing & turning him so, as he may best be heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the ende of euery Chapter he shall say, **Here endeth such a Chapter of such a booke.**

And to the end the people may the better heare, in such places where they do sing, there shall the Lessons be sung in a plaine tune, after the maner of distinct reading: & likewise the Epistle and Gospel.

After the first Lesson, shall follow, Te Deum laudamus in English, daily throughout the whole yeere.

Morning prayer.

Te Deum laudamus.



E prayse thee, O God: wee knowledge thee to be the Lord.
All the earth doeth worship thee: the father euerlasting.
To thee all Angels cry alowd: the heauens, and all the powers therein.
To thee Cherubin, and Seraphin: continually doe cry.
Holy, holy, holy: Lord God of Sabaoth.
Heauen and earth are full of the Maiestie: of thy glory.
The glorious company of the Apostles: prayse thee.
The goodly felowship of the Prophets: prayse thee.
The noble armie of Martyrs: prayse thee.
The holy Church throughout all the worlde: doeth knowledge thee.
The Father: of an infinite maiestie.
Thine honorable: true, and onely Sonne.
Also the holy Ghost: the comforter.
Thou art the king of glory: O Christ.
Thou art the euerlasting Sonne: of the Father.
When thou tookest vpon thee to deliuer man: thou diddest not abhorre the virgins wombe.
When thou haddest ouercome the sharpnesse of death: thou diddest open the kingdom of heauen to all beleeuers.
Thou sittest at the right hand of God: in the glory of the father.
We beleeue that thou shalt come: to be our iudge.
We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.
Make them to be numbred with thy Saints: in glory euerlasting.
O Lord saue thy people: and blesse thine heritage.
Gouerne them: and lift them vp for euer.
Day by day: we magnifie thee.
And we worship thy name: euer world without end.
Vouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord

Morning prayer.

O Lord haue mercie vpon vs: haue mercie vpon vs.
O Lord let thy mercie lighten vpon vs: as our trust is in thee.
O Lord, in thee haue I trusted: let me neuer be confounded.

For this Canticle. Benedicite omnia opera, &c.

O All yee workes of the Lorde, blesse yee the Lord: praise him and magnifie him for euer. Benedicite.

O ye Angels of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: prayse him and magnifie him for euer.

O ye waters that be aboue the firmament, blesse yee the Lord: praise him and magnifie him for euer.

O all ye powers of the Lorde, blesse ye the Lorde: praise him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lord: praise him and magnifie him for euer.

O ye Starres of heauen, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye showres and deawe, blesse ye the Lorde: praise him and magnifie him for euer.

O ye windes of God, blesse ye the Lorde: praise him and magnifie him for euer.

O ye fire and heate, blesse yee the Lorde: praise him and magnifie him for euer.

O ye winter and Sommer, blesse ye the Lord: praise him and magnifie him for euer.

O ye deawes and frostes, blesse ye the Lorde: praise him and magnifie him for euer.

O ye frost and colde, blesse yee the Lorde: praise him and magnifie him for euer.

O ye yce and snowe, blesse yee the Lord: praise him and magnifie him for euer.

O ye nights and dayes, blesse ye the Lord: praise him and magnifie him for euer.

O ye light and darkenesse, blesse ye the Lord: praise him and magnifie him for euer.

Morning prayer.

O yee lightnings and cloudes, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O let all the earth bleſſe the Lorde: yea, let it praiſe him and magnifie him for euer.

O ye mountaines and hils, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye welles, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye Seas and floods, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye whales and all that moue in the waters, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye foules of the aire, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O all ye beaſtes and cattell, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for euer.

O ye Prieſts of the Lord, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye holy and humble men of heart, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe yee the Lorde: praiſe him and magnifie him for euer.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

And after the ſecond Leſſon, ſhall be vſed and ſaide Benedictus in Engliſh, as followeth.

Bleſſed

Morning prayer.



Blessed be the Lord God of Israel: for he hath visited and redeemed his people. Benedictus.

And hath rayled vp a mightie saluation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue beene since the world began.

That wee should be saued from our enemies: and from the hands of all that hate vs.

To perfourme the mercie promised to our forefathers: and to remember his holy couenant.

To perfourme the othe which he sware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou childe shalt be called the Prophet of the hiest: for thou shalt go before the face of the Lord to prepare his waies.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spring from an hie hath visited vs.

To giue light to them that sit in darkenesse, and in the shadowe of death: and to guide our feete into the way of peace.

Glory be to Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or this C. Psalme. Iubilate Deo.



Be ioyfull in the Lorde all yee lands: serue the Lord with gladnesse, and come before his presence with a song. Iubilate Deo.

Be yee sure that the Lorde he is God: it is hee that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

Ogoe

O goe your way into his gates with thankesgiuing, and into his Courtes with praise: be thankefull vnto him, and speake good of his name.

For the Lord is gratious, his mercie is euerlasting: and his trueth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Then shall be said the Creede by the Minister and the people standing.

I Beleeue in God the Father Almightie, maker of heauen and earth: and in Jesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the virgin Marie, suffered vnder Ponce Pilate, was crucified, dead, and buried, he descended into hell. The third day he rose againe from the dead. He ascended into heauen, and sitteth on the right hand of God the Father Almighty. From thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, The Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting, Amen.

And after that, these prayers following, aswell at Euening prayer, as at Morning prayer, al deuoutly kneeling, the Minister first pronouncing with a loude voyce.

The Lord be with you.

Answere.

And with thy spirit.

The Minister.

Let vs pray.

Lord, haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Then the Minister, Clerkes, and people, shal say the Lords prayer in English, with a loude voyce.

Our Father which art in heauen, &c.

Then

Morning prayer.

Then the Miniſter ſtanding vp, ſhall ſay.

O Lord ſhew thy mercie vpon vs.

Anſwere.

And grant vs thy ſaluation.

Prieſt.

O Lord ſaue the Queene.

Anſwere.

And mercifully heare vs when we call vpon thee.

Prieſt.

Indue thy Miniſters with righteouſneſſe.

Anſwere.

And make thy choſen people ioyfull.

Prieſt.

O Lord ſaue thy people.

Anſwere.

And bleſſe thine inheritance.

Prieſt.

Giue peace in our time O Lord.

Anſwere.

Becauſe there is none other that fighteth for vs, but onely thou, O God.

Prieſt.

O God make cleane our hearts within vs.

Anſwere.

And take not thy holy ſpirite from vs.

Then ſhall follow three Collects. The firſt, of the day, which ſhall be the ſame that is appointed at the Communion. The ſecond, for peace. The third, for grace to liue well. And the two laſt Collects ſhal neuer alter, but daily be ſaid at Morning praier through out all the yeere, as followeth.

The ſecond Collect for peace.

O God, which art authour of peace, and louer of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſeruice is perfect freedom: defend vs thy humble ſeruants in all aſſaults of our enemies, that wee ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſt our Lord, Amen.

The

Euening prayer.

The third Collect for grace.

O Lorde our heauenly father, almightie & euerlasting GOD, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mightie power, and graunt that this day we fall into no sinne, neither run into any kinde of danger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Jesus Christ our Lorde. Amen.

An Order for Euening prayer

throughout the yeere.

The Priest shall say.

Our father which art in heauen, &c.

Then likewise he shall say.

O Lord open thou our lips.

Answere.

And our mouth shall shew forth thy prayse.

Priest.

O God make speede to saue vs.

Answere.

O Lord make hast to helpe vs.

Priest.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shal be: World without end, Amen.

Prayse ye the Lorde.

Then the Psalmes in order as they bee appointed in the table for Psalmes, except there be proper Psalmes appointed for that day. Then a lesson of the olde Testament, as is appoynted likewise in the Kalender, except there be proper lessons appoynted for that day. After that, Magnificat in English, as followeth.

My

Euening prayer.

MY soule doeth magnifie the Lord: and my spirite hath reioyced in God my Sauiour. Magnificat. Luke 1.

For he hath regarded: the lowlines of his handmaiden.

For beholde from henceforth: all generations shal cal me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercie is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent emptie away.

He remembring his mercie, hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seede for euer.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is nowe, &c.

Or els this Psalme.

OSing vnto the Lord a new song: for he hath done marueilous things. Cantate Domino. Psal. 98.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victorie.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercie and trueth towardes the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde, all yee landes: sing, reioyce, and giue thanks.

Prayse

Prayse the Lord vpon the harpe: sing to the harpe with a Psalme of thankesgiuing.

With trumpets also and shaumes: O shewe your selues ioyfull before the Lord the King.

Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hilles be ioyful together before the Lord: for he is come to iudge the earth.

With righteousnes shall he iudge the worlde: and the people with equitie.

Glorie be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Then a Lesson of the new Testament. And after that, Nunc dimittis in English, as followeth.

Nunc dimittis. Luke 2. 29.

LORD nowe lettest thou thy seruaunt depart in peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is nowe, &c.

Or els this Psalme.

Deus misereatur. Psal. 67.

GOD bee mercifull vnto vs, and bielle vs: and shewe vs the light of his countenance, and bee mercifull vnto vs.

That thy Way may be knowen vpon earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let

Euening prayer.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring foorth her increaſe: and God euen our owne God ſhall giue vs his bleſſing.

God ſhall bleſſe vs: and all the endes of the worlde ſhall feare him.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhalbe: world without ende, Amen.

Then ſhall followe the Creede, with other prayers, as is before appointed at Morning prayer after Benedictus, and with three Collects. Firſt of the day. The ſecond of peace. The third for aide againſt all perils, as hereafter followeth: which two laſt Collects ſhalbe dayly ſaid at Euening prayer, without alteration.

The ſecond Collect at Euening prayer.

O God, from whom all holy deſires, all good counſailes, and all iuſt workes doe proceede: giue vnto thy ſeruants that peace which the worlde cannot giue, that both our hearts may be ſet to obey thy commaundements, and alſo that by thee we being defended from the feare of our enemies, may paſſe our time in reſt and quietneſſe, through the merites of Jeſus Chriſt our Sauiour, Amen.

The third Collect for aide againſt all perils.

Lighten our darkeneſſe we beſeech thee, O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely ſonne our Sauiour Jeſus Chriſt, Amen.

In the feaſtes of Chriſtmas, the Epiphanie, Saint Matthie, Eaſter, the Aſcenſion, Penteco ſt, Saint Iohn Baptiſt, Saint Iames, Saint Bartholomewe, Saint Matthew, Saint Simon and Iude, Saint Andrew, and Trinitie Sunday, ſhalbe ſung or ſaid, immediatly after Benedictus, this confeſsion of our Chriſtian faith.

Whoſoeuer

Quicunque vult.



Whosoeuer will be saued: before all things it is necessary that he holde the Catholique faith.

Which faith, except euery one do keepe holy and vndefiled: without doubt hee shall perish euerlastingly.

And the Catholique faith is this: that we worship one God in trinitie, and trinitie in vnitie.

Neither confounding the persons: nor deuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equal, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almightie: and the holy Ghost Almightie.

And yet are they not three Almighties: but one Almightie.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge euery person by himselfe to be God and Lord.

So

So are wee forbidden by the Catholique religion: to say there bee three Gods, or three Lordes.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three fathers, one Sonne, not three sonnes: one holy Ghost, not three holy ghosts.

And in this trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequal.

So that in all things, as is aforesayd: the vnitie in trinitie, and the trinitie in vnitie is to be worshipped.

He therefore that will be saued: must thus thinke of the trinitie.

Furthermore it is necessarie to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we beleeue and confesse: that our Lord Jesus Christ the sonne of God is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the father as touching his godhead: and inferior to the father, touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

who ſuffered for our ſaluation: deſcended into hell, roſe againe the third day from the dead.

He aſcended into heauen, he ſitteth on the right hand of the Father, God almightie: from whence he ſhall come to iudge the quicke and the dead.

At whoſe comming all men ſhall riſe againe with their bodies: and ſhall giue accompt for their owne workes.

And they that haue done good, ſhal go into life euerlaſting: and they that haue done euil, into euerlaſting fire.

This is the Catholique faith: which except a man beleeue faithfully, he cannot be ſaued.

Glory be to the father, and to the ſonne, &c.
As it was in the beginning, is now, &c.

Thus endeth the order of *Morning and Euening prayer*, throughout the whole yeere.

Here

Here foloweth the Letanie,

to be vſed vpon Sundayes, Wedneſdayes, and Fridayes, and at other times when it *ſhall be commanded by the* Ordinarie.



God the Father of heauen: haue mercy vpon vs miſerable ſinners.

O God the father of heauen: haue mercy vpon vs miſerable ſinners.

O God the Sonne redeemer of the World: haue mercy vpon vs miſerable ſinners.

O God the Sonne redeemer of the worlde: haue mercy vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercy vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

Remember not Lorde our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lorde, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and bee not angry with vs for euer.

Spare vs good Lord.

From all euil and miſchiefe, from ſinne, from the craftes and aſſaultes of the deuill, from thy Wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaine glory and hypocriſie, from enuie, hatred, and malice, and all vncharitableneſſe.

Good Lord deliuer vs.

From fornication, and all other deadly ſinne, and from all the deceits of the world, the fleſh, and the deuil.

The Letanie.

Good Lord deliuer vs.

From lightening and tempeſt, from plague, peſtilence, and famine, from battell and murther, and from ſudden death.

Good Lord deliuer vs.

From all ſedition and priuie conſpiracie, from al falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the myſterie of thy holy incarnation, by thy holy nativitie and circumciſion, by thy baptiſme, faſting, and temptation.

Good Lord deliuer vs.

By thine agonie and bloudie ſweate, by thy croſſe and paſſion, by thy precious death and buriall, by thy glorious reſurrection and aſcenſion, and by the comming of the holy Ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in al time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We ſinners doe beſeech thee to heare vs (O Lorde God) and that it may pleaſe thee to rule and gouerne thy holy Church vniuerſally in the right way.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſeruaunt Elizabeth our moſt gracious Queene and gouernour.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to rule her heart in thy fayth, feare, and loue, and that ſhee may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to be her defender and keeper, giuing her the victory ouer all her enemies.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtours, and Miniſters of the Church, with true knowledge and vnderſtanding of thy worde, and that both by their preaching

preaching and liuing they may set it foorth, and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lordes of the Counsel, and all the Nobilitie, with grace, wisedome, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe the Magistrates, giuing them grace to execute iustice, and to maintaine trueth.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all nations vnitie, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy worde, and receiue it with pure affection, and to bring foorth the fruites of the spirit.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to rayse vp them that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs good Lord.

That it may please thee to succour, helpe, and comfort, al that be in danger, necessitie, and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that trauell by land or by water, all women labouring of child, all sicke persons, and yong children, and to shewe thy pitie vpon all prisoners and captiues.

The Letanie.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to defend and prouide for the fatherleſſe children and widowes, and all that bee deſolate and oppreſſed.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to haue mercy vpon all men.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to forgiue our enemies, perſecuters, and ſlanderers, and to turne their hearts.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruites of the earth, ſo as in due time We may enioy them.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences, and ignorances, and to endue vs with the grace of thy holy ſpirit, to amend our liues according to thy holy word.

We beſeech thee to heare vs good Lord.

Sonne of God: We beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of GOD, that takeſt away the ſinnes of the world.

Grant vs thy peace.

O Lambe of GOD, that takeſt away the ſinnes of the world.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.
And lead vs not into temptation.
But deliuer vs from euil, Amen.

The verſicle.

O Lord deale not with vs after our ſinnes.

Anſwere

Answere.

Neither reward vs after our iniquities.

Let vs pray.



God mercifull Father, that despiſeſt not ỹ ſighing of a contrite heart, nor the deſire of ſuch as be ſorowfull, mercifully aſſiſt our prayers, that we make before thee in all our troubles and aduerſities whenſoeuer they oppreſſe vs, and graciouſly heare vs, that thoſe euils which the craft & ſubtiltie of the deuill or man worketh againſt vs, be brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed, that we thy ſeruants being hurt by no perſecutions, may euermore giue thankes vnto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, helpe vs, and deliuer vs for thy names ſake.

O God, wee haue heard with our eares, & our fathers haue declared vnto vs the noble workes that thou diddeſt in their dayes, and in the olde time before them.

O Lord ariſe, helpe vs, and deliuer vs for thine honour.

Glory be to the father, and to the ſonne, & to the holy Ghoſt. As it was in the beginning, is nowe, and euer ſhall be, world without end, Amen.

From our enemies defend vs, O Chriſt.

Graciouſly looke vpon our afflictions.

Pitifully behold the ſorowes of our hearts.

Mercifully forgiue the ſinnes of thy people.

Fauourably with mercie heare our prayers.

O Sonne of Dauid, haue mercie vpon vs.

Both nowe and euer vouchſafe to heare vs, O Chriſt.

Graciouſly heare vs, O Chriſt, graciouſly heare vs, O Lord Chriſt.

The verſicle.

O Lord let thy mercie be ſhewed vpon vs.

Anſwere.

As we doe put our truſt in thee.

The Letanie.

Let vs pray.

WE humbly beſeech thee, O father, mercifully to looke vpon our infirmities: and for the glorie of thy names ſake, turne frō vs all thoſe euils that wee moſt righteouſly haue deſerued, and graunt that in all our troubles wee may put our whole truſt and confidence in thy mercie, and euermore ſerue thee in holineſſe and pureneſſe of liuing, to thy honour and glorie, through our onely mediatour and aduocate Jeſus Chriſt our Lord, Amen.

A prayer for the Queenes Maieſtie.

O Lorde our heauenly Father, high and mightie, King of Kings, Lord of Lordes, the onely ruler of princes, which doeſt from thy throne behold all the dwellers vpon earth, moſt heartily we beſeech thee with thy fauour to behold our moſt gracious ſoueraigne Lady Queene Elizabeth, and ſo replenish her with the grace of thy holy ſpirite, that ſhe may alway encline to thy will, and walk in thy way: endue her plenteouſly with heauenly gifts, graunt her in health and wealth long to liue, ſtrengthen her, that ſhe may vanquiſh and ouercome all her enemies, and finally after this life ſhe may attaine euerlaſting ioy and felicitie, through Jeſus Chriſt our Lord. Amen.

ALmightie and euerlaſting God, which onely worke ſt great maruailes, ſend downe vpon our Biſhops and Curates, and all congregations committed to their charge, the healthfull ſpirite of thy grace, and that they may truely pleaſe thee, powre vpon them the continuall dewe of thy bleſſing: Grant this, O Lord, for the honour of our aduocate and mediatour Jeſus Chriſt. Amen.

A prayer

The Letanie.

A prayer of Chryſoſtome.

ALmighty God, which haſt giuen vs grace at this time with one accord to make our common ſupplications vnto thee, and doeſt promiſe that when two or three be gathered together in thy name, thou wilt grant their requeſts: fulfill nowe, O Lorde, the deſires and petitions of thy ſeruants, as may be moſt expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlaſting.

2. Corinth. 13.

THe grace of our Lorde Jeſus Chriſt, and the loue of God, and the fellowſhip of the holy Ghoſt, be with vs all euermore. Amen.

For raine, if the time require.

O God heauenly Father, which by thy Sonne Jeſus Chriſt haſt promiſed to all them that ſeeke thy kingdome, & the righteouſneſſe thereof, all things neceſſarie to their bodily ſuſtenance: Send vs, we beſeech thee, in this our neceſſitie, ſuch moderate raine and ſhowres, that we may receiue the fruites of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord, Amen.

For faire weather.

LOrde God, which for the ſinne of man didſt once drowne all the world, except eight perſons, and afterward of thy great mercy diddeſt promiſe neuer to deſtroy it ſo againe: Wee humbly beſeech thee, that although wee for our iniquities haue worthilie deſerued this plague of raine and waters, yet vpon our true repentance, thou wilt ſend vs ſuch weather, whereby wee may receiue the fruites of the earth in due ſeaſon, and learne both by thy puniſhment to amend our liues, and for thy clemencie to giue thee prayſe and glorie, through Jeſus Chriſt our Lorde. Amen.

In

The Letanie.

In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doeth fall, the earth is fruitfull, beastes increase, and fishes doe multiplie: behold, We beseech thee, the afflictions of thy people, and graunt that the scarcitie and dearth, which We doe now most iustly suffer for our iniquitie, may through thy goodnesse be mercifully turned into cheapenesse and plentie, for the loue of Iesus Christ our Lord, to whom With thee and the holy Ghost, be all honour, &c.

In the time of warre.

O Almightie God, king of all kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truely repent: saue and deliuer vs, Wee humbly beseech thee, from the hands of our enemies, abate their pride, asswage their malice, and confound their deuises, that Wee being armed With thy defence, may bee preserued euermore from all perils, to glorifie thee which art the onely giuer of all victorie, through the merites of thy onely Sonne Iesus Christ our Lord.

In the time of any common plague or sickenesse.

O Almightie God, which in thy Wrath in the time of King Dauid, diddest slay With the plague of pestilence three score and tenne thousand, and yet remembring thy mercie diddest saue the rest: haue pitie vpon vs miserable sinners, that nowe are visited With great sickenesse and mortalitie, that like as thou diddest then commaund thine Angel to cease from punishing: so it may now please thee to withdrawe from vs this plague and grieuous sickenesse, through Iesus Christ our Lord. Amen.



God Whose nature and propertie is euer to haue mercie, and to forgiue, receiue our humble petitions: and though We be tied and bound With the chaine of our sinnes, yet let the pitifulnesse of thy great mercie loose vs, for the honour of Iesus Christes sake, our Mediatour and Aduocate. Amen.

The Collects, Epistles, and *Gospels, to be vsed at the celebration of the Lordes* Supper and holy Communion through the yeere.

The first Sunday in Aduent.

The Collect.

ALmightie God, giue vs grace that wee may cast away the workes of darkenesse, and put vpon vs the armour of light, now in the time of this mortal life (in the which thy sonne Iesus Christ came to visite vs in great humilitie) that in the last day when he shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, wee may rise to the life immortall, through him who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

OWe nothing to any man, but this, that yee loue one another: For hee that loueth another, fulfilleth the Law. For these commandements, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and so forth (if there be any other commaundement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Rom. 13. 8

Loue hurteth not his neighbour, therefore is loue the fulfilling of the Lawe. This also wee know the season, how that it is time that wee should nowe awake out of sleepe: for nowe is our saluation neerer then when wee beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly, as it were in the day light, not in eating and drinking, neyther in chambering and wantonnesse, neither in strife and enuying: but

but put ye on the Lord Jesus Christ, and make not prouision for the flesh, to fulfill the lustes of it.

The Gospel.

Mat. 21.1. AND when they drewe nigh to Hierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Jesus two of his Disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anone yee shall finde an Asse bounde, and her Colte with her, loose them, and bring them vnto me: and if any man say ought vnto you, say yee, The LORD hath need of them: and straightway he will let them goe. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King commeth vnto thee, meeke, sitting vpon an Asse and a Colte, the foale of the Asse vsed to the yoke. The Disciples went and did as Jesus commanded them, and brought the Asse and the Colte, and put on them their clothes, and set him thereon. And many of the people spred their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cried, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lord, Hosanna in the highest. And when hee was come to Hierusalem, all the citie was mooued, saying, Who is this? And the people sayde, This is Jesus the Prophet of Nazareth, a Citie of Galile. And Jesus went into the Temple of God, and cast out al them that sold and bought in the temple, and ouerthrew the tables of the money changers, and the seates of them that sold doues, and sayd vnto them, It is written, My house shalbe called the house of prayer, but ye haue made it a denne of thieues.

The

The second Sunday in Aduent.

The Collect.

BLessed Lorde, which hast caused all holy scriptures to bee written for our learning: Graunt vs that wee may in such wise heare them, read, marke, learne, and inwardly digest them, that by patience & comfort of thy holy Worde, wee may imbrace and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ.

The Epistle.

WHatsoeuer things are written afore time, they are written for our learning, that wee, through patience and comfort of the scriptures, might haue hope. The God of patience and consolation, graunt you to bee like minded one towards an other, after the ensample of Christ Iesus: that yee all agreeing together, may with one mouth praise God the Father of our Lorde Iesus Christ. Wherefore receiue yee one another as Christ receiued vs, to the praise of God. And this I say, that Iesus Christ was a minister of the circumcision for the trueth of God to confirme the promises made vnto the Fathers, and that the Gentiles might praise God for his mercy, as it is written, For this cause I wil praise thee among the Gentiles, and sing vnto thy name. And againe he saieth, Reioyce yee Gentiles with his people. And againe, Praise the Lorde all yee Gentiles, and laude him all ye nations together. And agayne Esai saieth, There shall be the roote of Iesse, and he that shal arise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that ye may be rich in hope, through the power of the holy Ghost. Rom. 15.4.

The

The third Sunday in Aduent.

The Gospel.

Luk.21.25 THere shall be signes in the Sunne and in the Moone, & in the starres and in the earth the people shall be at their wits ende through dispaire. The sea & the waters shall roare, and mens hearts shall fail them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shal moone. And then shall they see the sonne of man come in a cloude, with power and great glory. When these things begin to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the figge tree, and all other trees, when they shoote foorth their buds, ye see and know of your owne selues that Sommer is then nie at hand. So likewise ye also (when ye see these things come to passe) be sure that the kingdom of God is nie. Uerily I say vnto you, this generation shall not passe, till all be fulfilled. Heauen and earth shall passe, but my words shall not passe.

The third Sunday in Aduent.

The Collect.

LOrd we beseech thee giue eare to our prayers, & by thy gracious visitation lighten the darknesse of our hearts, by our Lord Jesus Christ.

The Epistle.

1.Cor.4.1 LEt a man this wise esteeme vs, euen as the ministers of Christ, and stewards of the secrets of God. Furthermore it is required of the stewards, that a man bee found faythfull. With mee it is but a very smal thing that I should bee iudged of you, either of mans iudgement: No, I iudge not mine owne selfe, for I know nought by my selfe,

The third Sunday in Aduent.

lfe, yet am I not thereby iuſtified. It is the Lord e that iud-
eth mee. Therefore iudge nothing before the time, vntill the
Lord come, which will lighten things that are hid in darke-
elſe, and open the counſails of the hearts, and then ſhal eue-
y man haue prayſe of God.

The Goſpel.



Hen Iohn, being in priſon, heard the workes of Chriſt, he ſent two of his diſciples, & ſayd vnto him, Art thou hee that ſhall come, or doe we look for another? Ieſus anſwered, and ſaid vnto them, Goe and ſhew Iohn againe what ye haue heard and ſeene. The blinde receiue their ſight, the lame walk, the lepers are cleanſed, & the deafe heare, the dead are raiſed vp, and the poore receiue he glad tidings of the goſpell: and happy is he that is not of-
nded by me. And as they departed, Ieſus began to ſay vnto he people concerning Iohn, What went ye out into the wil-
erneſſe to ſee? A reede that is ſhaken with the winde? Or hat went ye out to ſee? A man clothed in ſoft raiment? Be-
old, they that weare ſoft clothing, are in Kings houſes. But hat went ye out for to ſee? A Prophet? Verily I ſay vnto ou, & more then a Prophet. For this is he of whom it is writ-
en, Behold, I ſend my meſſenger before thy face, which ſhal repare thy way before thee. Mat. 11. 2.

The fourth Sunday in Aduent.

The Collect.

LOrd raiſe vp (we pray thee) thy power, and come among vs, and with great might ſuccour vs, that whereas (through our ſinnes and wickednes) we be ſore let and hindered, thy bountiful grace & mer-
e (through the ſatisfaction of thy ſonne our Lord) may ſpee-
ly deliuer vs: to whom with thee and the holy Ghoſt, bee onour and glory, world without end.

The

The third Sunday in Aduent.

The Gospel.

Luk.21.25 THere shall be signes in the Sunne and in the Moone, & in the starres and in the earth the people shall be at their wits ende through dispaire. The sea & the waters shall roare, and mens hearts shall fail them for feare, and for looking after those things which shall come

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NOTE

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The third Sunday in Aduent.

lfe, yet am I not thereby iuſtified. It is the Lord e that iud-
eth mee. Therefore iudge nothing before the time, vntill the
Lord come, which will lighten things that are hid in darke-
elſe, and open the counſails of the hearts, and then ſhal eue-
y man haue prayſe of God.

The Goſpel.



Hen Iohn, being in priſon, heard Mat. 11. 2.
the workes of Chriſt, he ſent two of
his diſciples, & ſayd vnto him, Art
thou he that ſhall come, or doe we
ier: Ieſus anſwered,
them, Goe and ſhew
what ye haue heard
he blinde receiue their
e walk, the lepers are
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in ſoft raiment? Be-
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t? Verily I ſay vnto
he of whom it is writ-
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in Aduent.

thy power, and come
night ſuccour vs, that
Whereas (through our ſinnes and wickednes) we
be ſore let and hindered, thy bountiful grace & mer-
e (through the ſatisfaction of thy ſonne our Lord) may ſpee-
dly deliuer vs: to whom with thee and the holy Ghoſt, bee
onour and glory, world without end.

The

The third Sunday in Aduent.

The Gospel.

Luk.21.25 THere shall be signes in the Sunne and in the Moone, & in the starres and in the earth the people shall be at their wits ende through despaire. The sea & the waters shall roare, and mens hearts shall fail them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shal mooue. And then shall they see the sonne of man come in a cloude, with power and great glory. When these things begin to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the figge tree, and all other trees, when they shoote forth their buds, ye see and know of your owne selues that Sommer is then nie at hand. So likewise ye also (when ye see these things come to passe) be sure that the kingdom of God is nie. Verily I say vnto you, this generation shall not passe, till all be fulfilled. Heauen and earth shall passe, but my words shall not passe.

The third Sunday in Aduent.

The Collect.

LOrd we beseech thee giue eare to our prayers, & by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Jesus Christ.

The Epistle.

1.Cor.4.1 LEt a man this wise esteeme vs, euen as the ministers of Christ, and stewards of the secrets of God. Furthermore it is required of the stewards, that a man bee found faythfull. With mee it is but a very smal thing that I should bee iudged of you, either of mans iudgement: No, I iudge not mine owne selfe, for I know nought by my selfe,

The third Sunday in Aduent.

lfe, yet am I not thereby iuſtified. It is the Lord e that iud-
eth mee. Therefore iudge nothing before the time, vntill the
Lord come, which will lighten things that are hid in darke-
elle, and open the counſails of the hearts, and then ſhal eue-
y man haue prayſe of God.

The Goſpel.



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the workes of Chriſt, he ſent two of
his diſciples, & ſayd vnto him, Art
thou hee that ſhall come, or doe we
look for another? Ieſus anſwered,
and ſaid vnto them, Goe and ſhew
Iohn againe what ye haue heard
and ſeene. The blinde receiue their
ſight, the lame walk, the lepers are
cleanſed, & the deafe heare, the dead
are raiſed vp, and the poore receiue
he glad tidings of the goſpell: and happy is he that is not of-
nded by me. And as they departed, Ieſus began to ſay vnto
he people concerning Iohn, what went ye out into the wil-
erneſſe to ſee? A reede that is ſhaken with the winde? Or
hat went ye out to ſee? A man clothed in ſoft raiment? Be-
old, they that weare ſoft clothing, are in Kings houſes. But
hat went ye out for to ſee? A Prophet? Verily I ſay vnto
ou, & more then a Prophet. For this is he of whom it is writ-
en, Behold, I ſend my meſſenger before thy face, which ſhal
repare thy way before thee.

The fourth Sunday in Aduent.

The Collect.

LOrd raiſe vp (we pray thee) thy power, and come
among vs, and with great might ſuccour vs, that
whereas (through our ſinnes and wickednes) we
be ſore let and hindered, thy bountiful grace & mer-
e (through the ſatisfaction of thy ſonne our Lord) may ſpee-
ily deliuer vs: to whom with thee and the holy Ghoſt, bee
onour and glory, world without end.

The

The fourth sunday in Aduent.

The Epistle.

Phil.4.4. REioyce in the Lorde alway, and againe I say reioyce. Let your softnesse bee knowen to all men: the Lord is euen at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifest vnto God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your heartes and mindes through Christ Iesu.

The Gospel.

Ioh.1.19. THis is the record of John, when the Iewes sent Priestes and Leuites from Hierusalem to aske him, What art thou? And hee confessed, and denied not, and said plainly, I am not Christ. And they asked him, What art thou then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. Then sayd they vnto him, What art thou, that we may giue an answere vnto them that sent vs? what sayest thou of thy selfe? He sayde, I am the voyce of a crier in the wildernesse, Make straight the way of the Lord, as sayd the Prophet Esai. And they which were sent, were of the Pharisees, and they asked him and said vnto him, Why baptizest thou then, if thou bee not Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water, but there standeth one among you whom ye know not: he it is, which though he came after me was before me, whose shoe latchet I am not woorthy to vnloose. These things were done at Bethabara beyond Iordane, where John did baptize.

Christmas day.

The Collect.

ALmightie GOD, which hast giuen vs thy onely begotten sonne, to take our nature vpon him, and this day to be borne of a pure virgin: Graunt that we wee being regenerate, and made thy children by adoptio

adoption and grace, may dayly be renued by thy holy spirite, through the same our Lorde Jesus Christ, who liueth and reigneth with thee, &c.

The Epistle.



OD in times past, diuersly and many wayes spake vnto the fathers by Prophetes: but in these last dayes he hath spoken to vs by his owne sonne, whom hee hath made heire of all things, by whom also hee made the world. Which sonne being the brightnesse of his glory, and the very image of his substance, ruling all things with the worde of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the Maiestie on high, being so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent name then they. For vnto which of the Angels sayd hee at any time, Thou art my sonne, this day haue I begotten thee? And againe, I will bee his father, and hee shall bee my sonne. And againe, when he bringeth in the first begotten sonne into the world, hee saieth, And let all the Angels of God worship him. And vnto the Angels he saieth, Hee maketh his Angels spirits, and his ministers a flame of fire. But vnto the sonne he saieth, Thy seat (O God) shall bee for euer and euer, the scepter of thy kingdome is a right scepter: thou hast loued righteousnesse, and hated iniquitie. Wherefore God, euen thy God hath anointed thee with the oile of gladnesse aboue thy fellowes. And thou Lord in the beginning hast laid the foundation of the earth, & the heauens are the works of thy hãds. They shal perish, but thou endurest. They all shal waxe old as doeth a garment, and as a vesture shalt thou change them, and they shall bee changed: but thou art euen the same, and thy yeeres shal not faile. Heb. 1. 1.

Christmasse day.

The Gospel.

Iohn 1.1.  N the beginning was the Worde, and the Word was with God, and God was the Worde. The same was in the beginning with God. All things were made by it, & without it was made nothing that was made. In it was life, & the life was the light of men, and the light shyneth in the darknes, and the darknesse comprehended it not. There was sent from God a man, whose name was John: the same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. He was not that light, but was sent to beare witnes of the light. That light was the true light, which lighteth euery mã that commeth into the world. He was in the world, and the world was made by him, and the world knew him not. Hee came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue he power to be made sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the wil of the flesh, nor yet of the wil of man, but of God. And the same word became flesh, & dwelt among vs, and we saw the glory of it, as the glory of the onely begotten sonne of the father, full of grace and trueth.

Saint Steuens day.

The Collect.

GRant vs, O Lord, to learne to loue our enemies, by the example of thy martyr S. Steuen, who prayed for his persecuters, to thee which liuest, &c.

Then shall follow the Collect of the Natiuitie, which shall be said continually vnto New yeeres day.

The Epistle.

Act. 7.55.  ND Steuen being full of the holy Ghost, looked vp stedfastly with his eyes into heauen, and saw the glory of God, & Jesus standing on the right hand of God, and sayde, Beholde, I see the heauens open, and ỹ Sonne of man standing on the right

right hand of God. Then they gaue a shoute with a lowde voyce, and stopped their eares, and ran vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses laied downe their clothes at a yoong mans feete, whose name was Saul: and they stoned Steuen, calling on, and saying, Lord Iesu, receiue my spirit. And he kneeled downe, and cried with a lowd voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The Gospel.

BEhold, I send vnto you Prophets, and wise men and Scribes, and some of them ye shal kill and crucifie, and some of them yee shall scourge in your Synagogues, and persecute them from citie to citie, that vpon you may come all the righteous blood, which hath bin shed vpon the earth, from ỹ blood of the righteous Abel, vnto the blood of Zacharias ỹ sonne of Barachias, whom ye slew betweene the temple & the altar. Verely I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest ỹ Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euẽ as the hen gathereth her chickens vnder her wings, and ye would not: Behold, your house is left vnto you desolate. For I say vnto you, ye shall not see mee henceforth, till that ye say, Blessed is he that commeth in the name of the Lord. Matt. 23. 34.

Saint Iohn Euangelists day.

The Collect.

MErcifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle & Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord, Amen.

Saint Iohn Euangelists day.

The Epistle.

1.Ioh.1.1.  hat which was from the beginning, which wee haue heard, which wee haue seene with our eyes, which we haue looked vpon, & our hands haue handled of the word of life (And the life appeared, & we haue seene, and beare witnes, and shew vnto you that eternall life, which was with the Father, and appeared vnto vs) That which we haue seene and heard, declare wee vnto you, that ye also may haue fellowship with vs, and that our fellowship may bee with the father and his sonne Iesus Christ. And this wee write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tidings which wee haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all. If we say we haue fellowship with him, and walke in darknesse, we lie, and doe not the trueth. But and if wee walke in light, euen as hee is in light, then haue wee fellowship with him, and the blood of Iesus Christ his sonne cleanseth vs from all sinne. If wee say wee haue no sinne, wee deceiue our selues, and the trueth is not in vs. If wee knowledge our sinnes, hee is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a liar, and his word is not in vs.

The Gospel.

Ioh.21.19.  Esus said vnto Peter, Follow thou me. Peter turned about, and sawe the disciple whome Iesus loued, following (which also leaned on his brest at supper, and said, Lord, which is he that betrayeth thee?) when Peter therefore sawe him, hee sayd to Iesus, Lorde, what shall he here do? Iesus sayd vnto him, If I will haue him to tarie till I come, what is that to thee? Folow thou me. Thē went this saying abroad among the brethren, ỹ that disciple should not die: yet Iesus sayd not to him, Hee shall not

not die: but if I will that he tary till I come, what is that to thee? The same disciple is he which testifieth of these things, and wrote these things, and we know that his testimonie is true. There are also many other things, which Jesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that should be written.

Innocents day.

The Collect.

ALmighty God, whose prayse this day the yong Innocents thy witnesses haue cõfessed & shewed forth not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues wee doe confesse, through Jesus Christ our Lord.

The Epistle.

I Looked, and loe, a lambe stood on the mount Sion, and with him an hundred and xliiii. thousand, hauing his name and his fathers name written in their foreheads. And I heard a voice from heauen, as the sound of many waters, & as the voyce of a great thunder. And I heard the voyce of harpers, harping with their harpes. And they sung as it were a new song before the seate, and before the foure beasts and the elders, and no man could learne the song, but the hundred and xliiii. thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the lambe, whither soeuer hee goeth. These were redeemed from men being the first fruites vnto God, and to the lambe, and in their mouthes was found no guile: for they are without spot before the throne of God. Apo. 14. 1.

The Gospel.

THe Angel of the Lorde appeared to Joseph in a sleepe, saying, Arise, and take the childe and his mother, and flee into Egypt, and bee thou there till I bring thee worde. For it will come to passe that Herode will seeke the childe, to de- Mat. 2. 13.

stroy him. So when he awoke, he tooke the child and his mother by night, and departed into Egypt, and was there vnto the death of Herode, that it might be fulfilled which was spoken of the Lorde by the Prophet, saying, Out of Egypt haue I called my sonne. Then Herode, when he sawe that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeere old or vnder) according to the time which he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremie, where as hee sayd, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

The Sunday after Christmasse day.

The Collect.

Almightie God, &c. (As vpon Christmasse day.)

The Epistle.

Gal. 4. 1.

AND I say, that the heire (as long as hee is a child) differeth not from a seruaunt, though he be Lorde of all, but is vnder tutours and gouernours, vntill the time that the father hath appointed. Euen so we also, when wee were children, were in bondage vnder the ordinances of the world: But when the time was full come, God sent his sonne made of a woman, & made bond vnto the Lawe, to redeeme them which were bond vnto the Law, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because yee are sonnes, God hath sent the spirite of his sonne into your hearts, which crieth Abba, father. Wherefore nowe thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The

The Sunday after Christmasse.

The Gospel.



This is the booke of the generation of Jesus Christ the sonne of Dauid, the sonne of Abraham: Abraham begate Isahac: Isahac begate Jacob: Jacob begate Judas & his brethren: Judas begat Phares & Zaram, of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begate Aminadab: Aminadab begat Naasson: Naasson begate Salmon: Salmon begate Boos of Rahab: Boos begate Obed of Ruth: Obed begate Jesse: Jesse begate Dauid the King: Dauid the King begat Solomon of her that was the wife of Urie: Solomon begat Roboam: Roboam begate Abia: Abia begate Asa: Asa begate Josaphat: Josaphat begate Joram: Joram begate Osias: Osias begate Joatham: Joatham begat Achas: Achas begate Ezekias: Ezekias begat Manasses: Manasses begate Amon: Amon begate Josias: Josias begate Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begate Abiud: Abiud begat Eliachim: Eliachim begate Azor: Azor begate Sadoc: Sadoc begate Achin: Achin begate Eliud: Eliud begate Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Marie, of whom was borne Jesus, euen hee that is called Christ. And so all the generations from Abraham to Dauid, are xiiii. generations. And from Dauid vnto the captiuitie of Babylon, are xiiii. generations. And from the captiuitie of Babylon vnto Christ, are xiiii. generations. Mat. 1. 1.

The birth of Jesus Christ was on this wise: when his mother Marie was married to Joseph, (before they came to dwell together) shee was found with child by the holy Ghost. Then Joseph her husband, because he was a righteous man, and would not put her to shame, was minded

priuily to depart from her. But while hee thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. She shall bring forth a sonne, and thou shalt call his name Jesus, for hee shall saue his people from their sinnes.

All this was done, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a mayde shalbe with childe, and shall bring forth a sonne, & they shall cal his name Emmanuel: which if a man interpret, is as much to say, as God with vs. And Joseph, assoone as hee awoke out of sleepe, did as the Angell of the Lorde had bidden him: and hee tooke his wife vnto him, and knewe her not, till shee had brought forth her first begotten sonne, and called his name Jesus.

The Circumcision of Christ.

The Collect.

ALmightie God, which madest thy blessed sonne to be circumcised, & obedient to the law for man: grant vs the true circumcision of the spirite, that our hearts and all our members being mortified from all worldly & carnall lust, may in all things obey thy blessed wil, through the same thy sonne Jesus Christ our Lord.

The Epistle.

Rom. 4. 8. BLessed is the man to whom ỹ Lord will not impute sinne. Came this blessednes then vpō the circumcision, or vpon the vncircumcision also? For wee say that faith was reckoned to Abraham for righteousnes. How was it then reckoned? when hee was in circumcision, or when hee was in the vncircumcision? not in time of circumcision, but when hee was yet vncircumcised.

And

And he receiued the signe of circumcision, as a seale of ẏ righteousnes of faith, which he had yet being vncircumcised, that he should be the father of all them that beleeue, though they be not circumcised, that righteousnesse might bee imputed to them also, and that he might be the father of circumcision, not vnto them only which came of the circumcised, but vnto them also that walke in the steps of the faith that was in our father Abraham before the time of circumcision. For ẏ promise (that he should be heire of the world) happened not to Abraham, or to his seed through the lawe, but through the righteousnes of faith. For if they which are of the law, be heires, thē is faith but vaine, and the promise of none effect.

The Gospel.

AND it fortuned, assoone as the Angels were gone away from the shepeheards into heauen, they said one to another, Let vs goe euen nowe vnto Bethlehem, and see this thing that wee heare say is happened, which the Lorde hath shewed vnto vs. And they came with haste, and found Mary & Ioseph, & the babe laied in a manger. And when they had seene it, they published abroad the saying that was told them of that child. And all they that heard it, wondered at those things which were told them of the shepheards. But Mary kept all those sayings, and pondred them in her heart. And the shepheards returned praising and lauding God for all the things, ẏ they had heard and seene, euen as it was told vnto them. And whē the eight day was come, that the child should be circumcised, his name was called Iesus, which was named of the Angell before he was conceiued in the wombe. Luke 2. 15

If there be a Sunday between the Epiphanie and the Circumcision, then shall bee vsed the same Collect, Epistle and Gospell at the Communion, which was vsed vpon the day of Circumcision.

The

The Epiphanie.

The Collect.



God which by the leading of a ſtarre didſt manifeſt thy onely begotten ſonne to the Gentiles: mercifully grant, that we which know thee nowe by faith, may after this life haue the fruition of thy glorious godhead, through Chriſt our Lord, Amen.

The Epiſtle.

Eph. 3. 1.



Or this cauſe I Paul am a priſoner of Jeſus Chriſt for you heathen, if ye haue heard of the miniſtration of the grace of God which is giuen mee to youward. For by reuelation ſhewed he the myſterie vnto me, as I wrote afore in fewe wordes, whereby when yee reade, ye may vnderſtand my knowledge in the myſterie of Chriſt, which myſterie in times paſt was not opened vnto the ſonnes of men, as it is now declared vnto his holy Apoſtles and Prophets by the ſpirite, that the Gentiles ſhould be inheriters alſo, and of the ſame body, and partakers of his promiſe of Chriſt, by the means of the Goſpel: whereof I am made a miniſter, according to the gift of the grace of GOD, which is giuen vnto me after the working of his power. Unto me the leſt of all Saints is this grace giuen, that I ſhould preach among the Gentiles the vnſearchable riches of Chriſt, and to make all men ſee what the fellowſhip of the myſterie is, which from the beginning of the world hath bene hid in God, which made all things through Jeſus Chriſt, to the intent that nowe vnto the rulers and powers in heauenly things, might be knowen by the congregation, the manifold wiſedome of God, according to the eternall purpoſe which he wrought in Chriſt Jeſu our Lord, by whom wee haue boldneſſe and entrance with the confidence which is by the fayth of him.

The

The Epiphanie.

The Gospel.



Hen Jesus was borne in Bethlehem, a citie of Jurie, in the time of Herode the king: beholde, there came wise men from the East to Hierusalem, saying, Where is hee that is borne King of the Jewes? for we haue seene his starre in the East, and are come to worship him. When Herode the king had heard these things, hee was troubled, and all the Citie of Hierusalem with him. And when hee had gathered all the chiefe Priests and Scribes of the people together, he demaunded of them where Christ should be borne. And they said vnto him, At Bethlehem in Jurie: for thus it is written by the Prophet, And thou Bethlehem in the land of Jurie, art not the least among the princes of Juda: For out of thee shall come vnto mee the captaine that shall gouerne my people Israel. Then Herode, when hee had priuily called the wise men, hee enquired of them diligently what time the starre appeared. And hee bade them goe to Bethlehem, and sayd, Goe your way thither, and search diligently for the child: and when ye haue found him, bring me worde againe, that I may come & worship him also. When they had heard the King, they departed, and loe, the starre which they sawe in the East, went before them, till it came and stoode ouer the place wherein the child was. When they sawe the starre, they were exceeding glad, and went into the house, and found the childe with Mary his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him giftes, golde, frankincense, and myrrhe. And after they were warned of God in a sleepe, that they should not goe againe to Herode, they returned into their owne Countrey another way. Mat. 2. 1.

The

The first Sunday after

the Epiphanie.

The Collect.

LOrde, wee beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and knowe what things they ought to doe, & also haue grace and power faithfully to fulfil the same, through Iesus Christ our Lord, Amen.

The Epistle.

Rom. 12. 1. I Beseech you therefore brethren, by the mercifulnesse of God, that yee make your bodies a quicke sacrifice, holy, & acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this World: but be ye changed in your shape, by the renuing of your mind, that yee may proue what thing that good and acceptable and perfect Will of God is. For I say (through the grace that vnto mee giuen is) to euery man among you, that no man stand high in his owne conceite, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that he be gentle and sober, according as God hath dealt to euery man the measure of faith. For as wee haue many members in one body, and all members haue not one office: So We, being many, are one body in Christ, and euery mā among our selues, one anothers members.

The Gospel.

Luke 2. 43 THE father and mother of Iesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the childe Iesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to haue bene in the company, came a dayes iourney, and sought him among their kinsefolke and acquaintance:

quaintance: and when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes they found him in the temple, sitting in the middest of the doctors, hearing them, and posing them. And all that heard him, were astonied at his understanding and answeres. And when they sawe him, they marueiled. And his mother sayde vnto him, Sonne, why hast thou thus delt with vs? beholde, thy father and I haue sought thee sorowing. And he said vnto them, How hapned it that ye sought me? wist ye not that I must go about my fathers businesse? And they vnderstood not that saying which hee spake vnto them. And he went downe with them, & came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome and age, and in fauour with God and men.

The second Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The Epistle.

SEeing that wee haue diuers giftes, according to the grace that is giuen vnto vs, if a man haue the gift of prophesie, let him haue it, that it bee agreeing to the faith. Let him that hath an office, waite on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shewe mercy, let him doe it with cheerefulnesse. Rom. 12. 6

Let

The ij. Sunday after Epiphanie.

Let loue be without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Be kind one to another with brotherly loue. In giuing honour, goe one before another. Be not slouthful in the busines which yee haue in hand. Be feruent in spirit. Apply your selues to the time. Reioyce in hope. Bee patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the Saints. Bee ready to harbour. Blesse them which persecute you. Blesse, I say, & curse not. Be mery with them that are mery, Weep with them ỹ weep. Be of like affection one towards another. Bee not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Iohn 2.1. AND the third day was there a mariage in Cana, a city of Galilee, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto ỹ mariage. And when the wine failed, the mother of Jesus sayd vnto him, They haue no wine. Jesus said vnto her, Womã, what haue I to do with thee? mine houre is not yet come. His mother sayd vnto the ministers, Whatsoeuer he saieth vnto you, doe it. And there were standing there six water pots of stone, after the maner of purifying of the Jewes, containing two or three firkins a piece. Jesus said vnto them, Fill the water pots with water. And they filled them vp to the brim. And he sayd vnto them, Draw out nowe, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was (but the ministers which drew the water, knew) he called the bridegrome, & sayd vnto him, Euery man at the beginning doeth set foorth good wine, and when men be drunke, then that which is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glory, and his disciples beleeued on him.

The

The third Sunday after

the Epiphanie.

The Collect.

ALmightie and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

BE not wise in your owne opinions. Recompense to no mã euil for euil. Prouide afore hand things honest, not onely before God, but also in the sight of al men. If it be possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, saieth the Lord. Therefore if thine enemie hunger, feed him, if he thirst, giue him drinke: For in so doing, thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnesse. Rom. 12. 16.

The Gospel.

WHen hee was come downe from the mountaine, much people followed him. And beholde, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make mee cleane. And Jesus put forth his hand, and touched him, saying, I will, bee thou cleane. And immediately his leprosie was cleansed. And Jesus sayd vnto him, Tell no man, but goe and shewe thy selfe to the priest, and offer the gift (that Moses commanded to bee offered) for a witnesse vnto them. And when Jesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruaunt lieth at home sicke of the palsie, and is grieuously pained. And Jesus sayde, when I come vnto him, I will heale him. The Centurion answered, and sayde, Sir, I am not worthy that thou shouldest come vnder my roofe: but speake Mat. 8. 1.

The fourth Sunday

speake the word onely, and my seruant shall be healed. For I also my selfe am a man subiect to ỹ authoritie of another, and haue souldiers vnder me: & I say to this man, Go, & he goeth: & to another man, Come, & he commeth, & to my seruant, Doe this, & he doth it. When Iesus heard these words, he marueiled, & said to them that followed him, Verily I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East & West, & shal rest with Abraham, Isahac, and Iacob in the kingdome of heauen: But the children of the kingdome shal be cast out into vtter darknesse, there shalbe weeping and gnashing of teeth. And Iesus sayd vnto the Centurion, Goe thy way, & as thou beleeuest, so be it vnto thee. And his seruant was healed the selfe same houre.

The fourth Sunday after

the Epiphanie.

The Collect.

GOd which knowest vs to be set in the middes of so many and great dangers, that for mans frailnesse we cannot alwayes stand vpright, graunt to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe we may well passe and ouercome, through Christ our Lord.

The Epistle.

Rom. 13. 1

LEt euery soule submit himselfe vnto the authoritie of the higher powers: for there is no power but of God. The powers ỹ be, are ordeined of God. Whosoeuer therfore resisteth power, resisteth ỹ ordinance of God: but they that resist, shal receiue to thẽselues damnation. For rulers are not fearefull to them that doe good, but to them that do euil. Wilt thou be without feare of the power? do well then, and so shalt thou be praised of the same: for he is the minister of God for thy wealth. But if thou doe that which is euill, then feare: For hee beareth not the sword for nought: for hee is the minister of God to take vengeance on them that doe euill. Wherefore yee must needes obey,

obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: For they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his dutie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertaineth.

The Gospel.

AND When he entered into a ship, his Disciples followed him. And beholde, there arose a great tempest in the sea, insomuch as the ship was couered with waues, but he was asleepe. And his Disciples came to him, and awoke him, saying, Master, saue vs, wee perish. And hee sayd vnto them, Why are yee fearefull, O yee of little faith? Then hee arose, and rebuked the windes and the sea, and there followed a great calme. But the men marueiled, saying, What maner of man is this, that both windes and sea obey him? And When hee was come to the other side, into the countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And beholde, they cried out, saying, O Iesu thou sonne of God, What haue we to doe with thee? Art thou come hither to torment vs before the time? And there was a good way off from them a herde of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herde of swine. And he sayd vnto them, Goe your wayes. Then went they out, and departed into the herde of swine. And beholde, the whole herde of swine was caried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the citie, and told euery thing, and what had happened vnto the possessed of the deuils. And beholde, the whole citie came out to meete Iesus: and when they sawe him, they besought him that he would depart out of their coasts. Mat. 8. 23.

The fifth Sunday after

the Epiphanie.

The Collect.

LOrd, we beseech thee to keepe thy Church & houshold continually in thy true religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mightie power, through Iesus Christ our Lord.

The Epistle.

Col. 3. 12. PVt vpon you, as the elect of God, tender mercie, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarrell against another: as Christ forgaue you, euen so doe ye. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace yee are called in one body: and see that yee bee thankefull. Let the worde of Christ dwel in you plenteously, with all wisedom. Teach and exhort your owne selues in Psalmes and Hymnes, & spirituall songs, singing with grace in your hearts to the Lorde. And whatsoeuer ye doe in word or deed, doe all in the name of the Lord Iesu, giuing thanks to God the father by him.

The Gospel.

Matt. 13. 24. THe kingdome of heauen is like vnto a man which sowed good seede in his field: but while men slept, his enemie came, and sowed tares among the wheate, and went his way. But when the blade was sprung vp, and had brought foorth fruite, then appeared the tares also. So the seruaunts of the householder came, and sayde vnto him, Sir, diddest not thou sowe good seed in thy field? from whence then hath it tares? He said vnto them, The enuious mã hath done this. The seruants sayd vnto him, Wilt thou then that we goe & weed them vp? But he

he sayd, Nay, least while ye gather vp the tares, ye plucke vp also the wheate with them: let both grow together vntill the harueſt, and in the time of harueſt I will say to the Reapers, Gather ye first the tares, and bind them together in sheaues to be burnt, but gather the wheate into my barne.

The sixth Sunday (if there be so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fifth Sunday.

The Sunday called

Septuagesima.

The Collect.

LOrde, wee beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may bee mercifully deliuered by thy goodnesse, for the glory of thy Name, through Jesus Christ our Sauiour, who liueth and reigneth world without end, Amen.

The Epistle.

PErceiue ye not, how that they which run in a course, run all, but one receiueth the reward? So run, that ye may obtaine. Euery mã that proueth masteries, absteineth frõ all things: and they doe it to obtaine a crowne that shall perish, but we to obtain an euerlasting crowne. I therefore so run, not as at an vncertaine thing: so fight I, not as one that beateth the ayre: but I tame my body, and bring it into subiection, least by any meanes it come to passe, that when I haue preached to other, I my selfe should bee cast away. 1.Cor.9. 24.

The Gospel.

THe kingdome of heauen is like vnto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a peny a day, he sent them into his vineyard. And hee went Mat.20.1.

out about the third houre, and ſaw other ſtanding idle in the market place, and ſayd vnto them, Goe ye alſo into the vineyard, and whatſoeuer is right, I will giue you. And they went their way. Againe, hee went out about the ſixth and ninth houre, and did likewiſe. And about the eleuenth houre hee went out, and found other ſtanding idle, and ſayd vnto them, Why ſtand ye here all the day idle? They ſayde vnto him, Becauſe no man hath hired vs. Hee ſaieth vnto them, Goe yee alſo into the vineyarde, and whatſoeuer is right, that ſhall yee receiue. So when euen was come, the Lorde of the vineyard ſayd vnto his Stewarde, Call the labourers, and giue them their hire, beginning at the laſt, vntill the firſt. And whē they did come that came about the eleuenth houre, they receiued euery man a peny. But when the firſt came alſo, they ſuppoſed that they ſhould haue receiued more, and they likewiſe receiued euery man a peny. And when they had receiued it, they murmured againſt the goodman of the houſe, ſaying, Theſe laſt haue wrought but one houre, and thou haſt made them equall with vs, which haue borne the burden and heate of the day. But hee anſwered vnto one of them, and ſayd, Friend, I doe thee no wrong: Diddeſt thou not agree with mee for a penie? Take that thine is, and goe thy way: I will giue vnto this laſt, euen as vnto thee. Is it not lawfull for mee to doe as mee luſteth with mine owne goods? Is thine eie euil, becauſe I am good? So the laſt ſhall be firſt, and the firſt ſhall be laſt. For many be called, but fewe be choſen.

The Sunday called

Sexageſima.

The Collect.

LOrde God, which ſeeſt that wee put not our truſt in any thing that we doe: mercifully graunt, that by thy power we may bee defended againſt all aduerſitie, through Jeſus Chriſt our Lord.

The

Sunday called Sexagesima.

The Epistle.

YE suffer fooles gladly, seeing your selues are wise. For ye suffer, if a mã bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though we had bene weake in this behalfe. Howbeit, wherein soeuer any man dare be bold (I speake foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I fortie stripes saue one. Thrise was I beaten with rods, I was once stoned, I suffered thrise shipwracke, night and day haue I beene in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the Heathen, in perils in the Citie, in perils in Wildernes, in perils in the sea, in perils among false brethren, in labour and trauell, in watchings often, in hunger and thirst, in fastings often, in colde and nakednesse: beside the things which outwardly happen vnto me, I am cumbred daily, and doe care for all congregations. Who is weake, and I am not weake? who is offended, and I burne not? If I must needes boast, I will boast of the things that concerne mine infirmities. The God and father of our Lorde Iesus Christ, which is blessed for euermore, knoweth that I lie not. 2. Cor. 11. 19.

The Gospel.

WHen much people were gathered together, and were come to him out of all cities, he spake by a similitude, The sower went out to sowe his seede, and as hee sowed, some fell by the way side, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stones, and as soone as it was sprung vp, it withered away, because it lacked moystnesse. And some fell among thornes, and the thornes sprang vp with it, and choaked it. And some Luke 8. 4.

fell on good ground, and ſprang vp, and bare fruite an hundreth fold. And as he ſaid theſe things, he cried, Hee that hath eares to heare, let him heare. And his diſciples aſked him, ſaying, What maner of ſimilitude is this? And he ſaid, Vnto you it is giuen to know the ſecrets of the kingdom of God, but to other by parables, that when they ſee, they ſhould not ſee, and whē they heare, they ſhould not vnderſtand. The parable is this. The ſeed is the word of God. Thoſe that are beſide the way, are they that heare, then commeth the deuil, and taketh away the worde out of their hearts, leaſt they ſhould beleeue and bee ſaued. They on the ſtones, are they, Which when they heare, receiue the Word With ioy, and theſe haue no rootes, which for a While beleeue, and in time of temptation goe away. And that Which fell among thornes, are they, Which When they haue heard, goe forth, and are choked With cares and riches, and voluptuous liuing, and bring foorth no fruite. That Which fell in the good ground, are they, Which With a pure and good heart heare the Word, and keepe it, and bring foorth fruit through patience.

The Sunday called

Quinquageſima.

The Collect.



LOrde, Which doeſt teach vs that all our doings Without charitie are nothing worth: ſend thy holy ghoſt, and powre into our hearts that moſt excellent gift of charitie, the very bond of peace and all vertues, Without the Which Whoſoeuer liueth, is counted dead before thee: Graunt this for thine onely Sonne Jeſus Chriſtes ſake.

The Epiſtle.

1. Cor. 13. 1.



THough I ſpeake With tongues of men, & of angels, and haue no loue, I am euen as ſounding braſſe, or as a tinckling Cymball. And though I could prophecie, and vnderſtand all ſecrets, and all knowledge: yea, if I haue all faith, ſo ỹ I could mooue mountaines out of their

their places, and yet haue no loue, I am nothing. And though I beſtowe all my goods to feede the poore, & though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doeth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie: but reioyceth in the trueth, ſuffreth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect: But when that which is perfect is come, then that which is vnperfect ſhall be done away. When I was a child, I ſpake as a child, I vnderſtood as a child, I imagined as a child: But aſſoone as I was a man, I put away childiſhneſſe. Nowe we ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall we ſee face to face. Now I know vnperfectly: But then ſhall I know, euen as I am knowen. Now abideth faith, hope, and loue, euen theſe three: but the chiefe of theſe is loue.

The Goſpel.



Eſus tooke vnto him the twelue, and ſayd vnto them, Beholde, wee goe vp to Hieruſalem, and all ſhall bee fulfilled that are written by the Prophetes of the ſonne of man. For hee ſhall be deliuered vnto the Gentiles, and ſhall bee mocked, and deſpightfully intreated, and ſpitted on. And when they haue ſcourged him, they will put him to death, and the third day hee ſhall riſe againe. And they vnderſtood none of theſe things. And this ſaying was hid from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe, that as hee was come nigh to Jericho, a certaine blind man ſate by the high way ſide, begging. And when hee heard the Luk. 18. 31

people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cried, saying, Iesu thou sonne of Dauid, haue mercie on mee. And they which went before, rebuked him, that hee should hold his peace. But he cried so much the more, Thou sonne of Dauid, haue mercy on me. And Iesus stood still, and commaunded him to be brought vnto him. And when hee was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he sayd, Lord, that I might receiue my sight. And Iesus sayde vnto him, Receiue thy sight, thy fayth hath saued thee. And immediately hee receiued his sight, and followed him, praising God. And all the people, when they saw it, gaue prayse vnto God.

The first day of Lent.

The Collect.

ALmightie & euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create & make in vs newe and contrite hearts, that wee worthily lamenting our sinnes, and knowledging our wretchednesse, may obtain of thee the God of al mercy, perfect remission and forgiuenes, through Iesus Christ.

The Epistle.

Ioel 2. 12. TUrne you vnto me with al your hearts, with fasting, weeping, and mourning: rent your hearts, & not your clothes. Turne you vnto the Lord your God, for he is gracious & merciful, long suffring, & of great compassion, and ready to pardō wickednes. Then (no doubt) he also shall turne and forgiue: and after his chastening, hee shall let your encrease remaine for meate and drinke offrings vnto the Lorde your God. Blowe out with the trumpet in Sion, proclaime a fasting, call the congregation, and gather the people together: warne the congregation, gather the Elders, bring the children and sucklings together. Let the bride-

The first day of Lent.

bridegrome go foorth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porch and the altar, weeping, and saying, Bee fauourable, O Lorde, bee fauourable vnto thy people, let not thine heritage be brought to such confusion, least the heathen be lordes thereof. Wherefore should they say among the heathen, where is now their God?

The Gospel.



Hen yee fast, be not sad, as the hypocrites are: For they disfigure their faces, that it may appeare vnto men how that they fast. Verely I saye vnto you, they haue their reward. But thou, when thou fastest, annoint thine head, and wash thy face, that it appeare not vnto men howe that thou fastest, but vnto thy father which is in secrete, and thy father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where thieues breake through and steale: But lay vp for you treasures in heauen, where neither rust nor moth doth corrupt, and where thieues do not breake through nor steale. For where your treasure is, there will your hearts be also. Mat. 6. 16.

The first Sunday in Lent.

The Collect.



Lord, which for our sake diddest fast fortie dayes and fortie nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, We may euer obey thy godly motions in righteousnes and true holinesse, to thy honour and glory, which liuest and raignest, &c.

The

The first Sunday in Lent.

The Epistle.

2.Cor.6.1  E as helpers exhort you, that yee receiue not the grace of GOD in vaine. For he saieth, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office bee found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureneſſe, in knowledge, in long suffering, in kindneſſe, in the holy Ghost, in loue vnfained, in the word of trueth, in the power of GOD, by the armour of righteousneſſe on the right hand and on the left, by honour and dishonour, by euil report & good report, as deceiuers, and yet true, as vnknowen, and yet knowen, as dying, and behold we liue, as chastened, and not killed, as sorrowing, and yet alway mery, as poore, and yet making many riche, as hauing nothing, and yet possessing all things.

The Gospel.

Mat.4.1.  Hen Jesus was led away of the spirite into the wilderneſſe, to bee tempted of the deuill. And when hee had fasted fourtie dayes and fourtie nights, hee was at the last an hungred. And when the tempter came to him, hee sayd, If thou bee the sonne of God, commaund that these stones bee made bread. But hee answered, and sayde, It is written, Man shall not liue by bread onely, but by euery worde that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy citie, and setteth him on a pinacle of the temple, and saieth vn-

to

to him, If thou be ỹ ſonne of God, caſt thy ſelfe downe headlong: for it is written, Hee ſhall giue his Angels charge ouer thee, and with their hands they ſhal hold thee vp, leaſt at any time thou daſh thy foote againſt a ſtone. And Jeſus ſaid vnto him, It is written againe, Thou ſhalt not tempt the Lorde thy God. Againe, the deuill taketh him vp into an exceeding high mountaine, and ſheweth him all the kingdomes of the world, and the glory of them, and ſaieth vnto him, All theſe will I giue thee, if thou wilt fall downe & worſhip me. Then ſaieth Jeſus vnto him, Auoid Satan, for it is written, Thou ſhalt worſhip the Lorde thy God, and him onely ſhalt thou ſerue. Then the deuill leaueth him, and beholde, the Angels came and miniſtred vnto him.

The ſecond Sunday in Lent.

The Collect.

ALmightie God, which doeſt ſee that We haue no power of our ſelues to helpe our ſelues: keepe thou vs both outwardly in our bodies, & inwardly in our ſoules, that wee may bee defended from all aduerſities which may happen to the body, and from all euill thoughts which may aſſault and hurt the ſoule, through Jeſus Chriſt, &c.

The Epiſtle.

WE beſeech you brethren, and exhort you by the Lord Jeſus, that ye encreaſe more and more, euen as ye haue receiued of vs, how yee ought to walke, and to pleaſe God. For yee know what commaundements wee gaue you by our Lorde Jeſus Chriſt. For this is the will of God, euen your holineſſe: that ye ſhould abſteine from fornication, and that euery one of you ſhould know how to keepe his veſſell in holineſſe and honour, and not in the luſt of concupiſcence, as doe the Heathen, which know not God: that no man oppreſſe and defraud his brother in bargaining, becauſe that the Lord is the auenger of al ſuch things, as we told you before, & teſtified. For God hath not called vs vnto vncleannes, but vnto holineſſe. Hee therefore that deſpiſeth, deſpiſeth not 1. Theſ. 4. 1.

man.

The third Sunday in Lent.

man, but God, which hath sent his holy spirit among you.

The Gospel.

Matt. 15. 21.



Iesus went thence, and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (which came out of ỹ same coastes) cried vnto him, saying, Haue mercy on mee, O Lorde, thou sonne of Dauid: my daughter is piteously vexed with a deuill. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after vs. But he answered and sayd, I am not sent, but to the lost sheepe of the house of Israel. Then came she and worshipped him, saying, Lorde helpe mee. He answered and sayd, It is not meete to take the childrens bread, and cast it to dogs. She answered and sayd, Trueth Lorde, for the dogs eate of the crummes which fall from their masters table. Then Iesus answered, and sayd vnto her, O woman, great is thy faith, bee it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

The third Sunday in Lent.

The Collect.

WE beseech thee almightie GOD, looke vpon the hartie desires of thy humble seruants, and stretch forth the right hand of thy maiestie, to be our defence against al our enemies, through Iesus Christ our Lord.

The Epistle.

Eph. 5. 1.

BE you the followers of God as deere children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offring and a sacrifice of a sweete sauour to God. As for fornication, & all vncleannes or couetousnes, let it not bee once named among you, as it becom-

meth

meth saints, or filthinesse, or foolish talking, or iesting, which are not comely, but rather giuing of thãks. For this ye know, that no Whoremonger, either vncleane person, or couetous person (which is a Worshipper of images) hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with vaine Wordes: For because of such things, commeth the wrath of God vpon the children of disobedience. Be ye not therefore companions of them. For ye were sometimes darkenesse, but now are ye light in the Lord: walke as children of light: for the fruit of the spirit consisteth in all goodnes, and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darknes, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret: but all things when they are brought foorth by the light, are manifest. For whatsoeuer is manifest, ỳ same is light. Wherefore hee saieth, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.

IEsus was casting out a deuill that Luk. 11. 14
was dumbe. And whẽ he had cast out the deuil, the dumbe spake, and the people wondered. But some of them said, Hee casteth out deuils through Beelzebub the chiefe of the Deuils. And other tempted him, and required of him a signe from heauen. But hee, knowing their thoughtes, sayd vnto them, Euery kingdome deuided against it selfe, is desolate, and one house doeth fall vpon another. If Satan also bee diuided against himselfe, how shall his kingdome endure? Because ye say, I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out? Therefore shall they bee your Iudges. But if I by the finger

of

of God cast out deuils, no doubt the kingdom of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: But when a stronger then he commeth vpō him, and ouercommeth him, he taketh from him all his harnesse, wherein he trusted, and diuideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the vncleane spirit is gone out of a man, he walketh thorow dry places, seeking rest: and when he findeth none, he saieth, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirites worse then himselfe, & they enter in, & dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift vp her voyce, and sayd vnto him, Happy is the wombe that bare thee, and the paps which gaue thee sucke. But he said, Yea, happie are they that heare the word of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

GRaunt we beseech thee almightie God, that we which for our euil deedes are worthily punished, by the comfort of thy grace may mercifully bee relieued, through our Lord Jesus Christ.

The Epistle.

Gal.4.21. TEll me (ye that desire to be vnder the law) doe ye not heare of the law? for it is written, that Abraham had two sonnes: the one by a bond-maid, the other by a free woman. Yea, and he which was borne of the bondwoman, was borne after the flesh: but he which was borne of the free woman, was borne by promise. Which things are spoken by an allegorie: for these are two testaments, the one from the mount Sina, which gendreth vnto bondage,

Which

which is Agar: for mount Sina is Agar in Arabia, and bor-
dereth vpon the citie which is nowe called Hierusalem, and is
in bondage with her children. But Hierusalem which is a-
boue, is free, which is the mother of vs all. For it is written,
Reioyce thou barren that beares no children, breake forth
and cry thou that trauellest not: for the desolate hath many
moe children, then she which hath an husband.

Brethren, we are after Isahac the children of promise. But
as then he that was borne after the flesh, persecuted him that
was borne after the spirite: euen so is it now. Neuertheless,
what saieth the Scripture? Put away the bondwoman and
her sonne: for the sonne of the bondwoman shall not be heire
with the sonne of the free woman. So then brethren, wee are
not children of the bondwoman, but of the freewoman.

The Gospel.

IEsus departed ouer the Sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they sawe his miracles which hee did on them that were diseased. And Jesus went vp into a mountaine, and there hee sate with his disciples. And Easter (a feast of the Jewes) was nigh. When Jesus then lift vp his eyes, and sawe a great company come vnto him, hee sayd vnto Philip, Whence shall we buy bread, that these may eate? This he sayd to proue him, for he himselfe knew what hee would doe. Philip answered him, Two hundreth peny worth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrew, Simon Peters brother) saieth vnto him, There is a lad which hath fiue barley loaues, and two fishes: but what are they among so many? And Jesus sayd, Make the people sit down. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Jesus tooke the bread, and when he had giuen thankes, hee gaue to the Ioh. 6. 1.

the Diſciples, and the Diſciples to them that were ſet downe: and likewiſe of the fiſhes, as much as they would. When they had eaten inough, he ſayd vnto his Diſciples, Gather vp the broken meate which remaineth, that nothing be loſt. And they gathered it together, and filled twelue baſkets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then thoſe men (when they had ſeene the miracle that Jeſus did) ſayd, This is of a trueth the ſame Prophet that ſhould come into the world.

The fifth Sunday in Lent.

The Collect.

WE beſeech thee almightie God, mercifully to looke vpon thy people, that by thy great goodneſſe they may be gouerned and preſerued euermore, both in body and ſoule, through Jeſus Chriſt our Lord.

The Epiſtle.

Heb. 9. 11. CHriſt beeing an high Prieſt of good things to come, came by a greater and a more perfect tabernacle, not made with hands, that is to ſay, not of this building, neither by the blood of Goates and calues: but by his owne blood he entred in once into the holy place, and found eternall redemption. For if the blood of Oxen and of Goates and the aſhes of a yoong Cowe, when it is ſprinckled, purifieth the vncleane, as touching the purifying of the fleſhe: how much more ſhall the blood of Chriſt (which through the eternall ſpirite offered himſelfe without ſpot to God) purge your conſcience from dead workes, for to ſerue the liuing God? And for this cauſe is hee the mediatour of the newe Teſtament, that through death, which chanced for the redemption of thoſe tranſgreſſions that were vnder the firſt Teſtament, they which are called, might receiue the promiſe of eternal inheritance.

The fifth Sunday in Lent.

The Goſpel.



Hich of you can rebuke me of ſinne? If I ſay the trueth, why doe yee not beleeue me? He that is of God, heareth Gods words: ye therfore heare them not, becauſe ye are not of God. Then anſwered the Iewes, and ſaid vnto him, Say wee not well that thou art a Samaritane, and haſt the deuill? Ieſus anſwered, I haue not the deuill: but I honour my Father, and yee haue diſhonoured me. I ſeeke not mine owne prayſe, there is one that ſeeketh and iudgeth. Verily, verily I ſay vnto you, If a man keepe my ſaying, he ſhall neuer ſee death. Then ſaid the Iewes vnto him, Now we know that thou haſt the deuil. Abraham is dead, and the Prophets, and thou ſaieſt, If a man keepe my ſaying, he ſhall neuer taſte of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: whom makeſt thou thy ſelfe? Ieſus anſwered, If I honour my ſelfe, mine honour is nothing: it is my father that honoureth me, which ye ſay is your God, and yet ye haue not known him: but I know him. And if I ſay, I know him not, I ſhall bee a liar like vnto you. But I know him and keep his ſaying. Your father Abraham was glad to ſee my day: and he ſawe it, & reioyced. Then ſaid the Iewes vnto him, Thou art not yet fiftie yeeres old, & haſt thou ſeene Abraham? Ieſus ſayd vnto them, Verily, verily I ſay vnto you, yer Abraham was borne, I am. Then tooke they vp ſtones to caſt at him: but Ieſus hid himſelfe, and went out of the temple. Ioh. 8. 46.

The Sunday next before Easter.

The Collect.



Lmighty and euerlaſting God, which of thy tender loue towards man, haſt ſent our Sauiour Ieſus Chriſt, to take vpon him our fleſh, and to ſuffer death vpon the croſſe, that all mankind ſhould

 folow

follow the example of his great humilitie: mercifully graunt, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Phil.2.5. LEt the same minde be in you, that was also in Christ Jesus, which whē he was in the shape of God, thought it no robberie to bee equall with God: Neuertheless, hee made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell as a man. Hee humbled himselfe, and became obedient vnto the death, euen the death of the crosse. Wherfore God hath also exalted him on high, and giuen him a name, which is aboue all names, that in the name of Jesus euery knee should bowe, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues should confesse that Jesus Christ is the Lord, vnto the praise of God the father.

The Gospel.

Mat.26.1. AND it came to passe, when Jesus had finished all these sayings, he sayde vnto his disciples, Yee know that after two dayes shall bee Easter, and the sonne of man shall bee deliuered ouer to bee crucified. Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and helde a counsell, that they might take Jesus by subtiltie, and kill him. But they sayd, Not on the holy day, lest there be an vprore among the people. When Jesus was in Bethany, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster box of precious oyntment, and powred it on his head as he sate at the boord. But when his disciples sawe it, they had

had indignation, saying, Whereto serueth this waste? This oyntment might haue bene well sold, and giuen to the poore. When Iesus vnderstoode that, hee sayde vnto them, Why trouble ye the woman? for shee hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that shee hath cast this oyntment on my body, shee did it to burie me. Verely I say vnto you, Whersoeuer this gospel shall be preached in all ỹ world, there shall also this be told that she hath done, for a memoriall of her. Then one of the twelue (which was called Iudas Iscariot) went vnto the chiefe Priestes, and sayd vnto them, What will ye giue me, and I wil deliuer him vnto you? And they appoynted vnto him thirtie pieces of siluer. And from that time foorth, he sought opportunitie to betray him. The first day of sweet bread, the disciples came to Iesus, saying to him, Where wilt thou that wee prepare for thee to eate the Passeouer? And he sayd, Goe into the citie to such a man, and say vnto him, The master saith, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. When the euen was come, he sate down with the twelue: and as they did eate, he said, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorowful, and began euery one of them to say vnto him, Lord, is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The sonne of man truly goeth as it is written of him: but woe vnto that man by whom the sonne of man is betrayed: it had bin good for that man if he had not bene borne. Then Iudas which betrayed him, answered and said, Master, Is it I? Hee sayd vnto him, Thou hast sayd. And when they were eating, Iesus tooke bread, and when he had giuen thankes, he brake it, and gaue it to the disciples, and sayd, Take, eate, this is my body. And hee tooke the cuppe, and thanked, and gaue it to them, saying, Drinke yee all of this: for this is my blood (which is of the newe Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruite of the Vine tree, vntill that day when I shall

drinke it new with you in my fathers kingdome. And when they had said grace, they went out vnto mount Oliuet. Then said Iesus vnto them, All ye shall be offended because of mee this night: For it is written, I will smite the Sheepeheard, and the sheepe of the flocke shalbe scattered abroad: but after I am risen againe, I will goe before you into Galilee. Peter answered, and saide vnto him, Though all men be offended because of thee, yet will I not bee offended. Iesus said vnto him, Verely I say vnto thee, that in this same night, before the Cocke crowe, thou shalt deny me thrise. Peter saide vnto him, Yea though I should die with thee, yet wil I not deny thee. Likewise also said all the Disciples. Then came Iesus with them vnto a Farme place (which is called Gethsemane) and said vnto the disciples, Sit ye here while I goe and pray yonder. And he tooke with him Peter, and the two sonnes of Zebedee, and beganne to waxe sorowfull and heauie. Then saide Iesus vnto them, My soule is heauie, euen vnto the death: tary ye here, and watch with me. And he went a little further, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from mee: neuertheless not as I will, but as thou wilt. And hee came vnto the Disciples, and found them asleepe, and saide vnto Peter, What, coulde yee not watch with mee one houre? watch and pray, that yee enter not into temptation: The spirite is willing, but the flesh is weake. Hee went away once againe, and prayed, saying, O my Father, if this cuppe may not passe away from mee, except I drinke of it, thy will bee fulfilled. And hee came and founde them asleepe againe, for their eyes were heauie. And he left them, and went againe, and praied the third time, saying the same wordes. Then commeth he to his Disciples, and sayd vnto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the handes of sinners. Rise, let vs be going, beholde, hee is at hand that doeth betray me. While he yet spake, loe, Iudas one of the number of the twelue, came, and with him a great multitude with swordes and staues, sent from the chiefe Priests and Elders of the people. But he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse, the same

same is hee, hold him fast. And foorthwith hee came to Jesus, and sayd, Haile Master, and kissed him. And Jesus sayd vnto him, Friend, wherefore art thou come? Then came they, and layd handes on Jesus, and tooke him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and strooke a seruaunt of the hie Priest, and smote of his eare. Then sayd Jesus vnto him, Put vp thy sworde into the sheath: for all they that take the sworde, shall perish with the sword. Thinkest thou that I cannot now pray to my father, and he shall giue mee euen now more then twelue legions of Angels? But howe then shall the Scriptures be fulfilled? For thus must it bee. In that same houre said Jesus to the multitude, Ye be come out as it were to a thiefe, with swords and staues for to take me. I sate daily with you teaching in the Temple, & ye tooke me not. But all this was done, that the Scriptures of the Prophetes might be fulfilled. Then all the disciples forsooke him and fled. And they tooke Jesus, and led him to Caiaphas the high Priest, where the Scribes & the Elders were assembled. But Peter followed him afarre off vnto the hie Priests palace, and went in, and sate with the seruantes, to see the ende. The chiefe Priests and Elders, and all the counsaile sought false witnes against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow sayd, I am able to destroy the Temple of GOD, and to builde it againe in three dayes. And the chiefe Priest arose, and sayd vnto him, Answerest thou nothing? why doe these beare witnesse against thee? But Jesus held his peace. And the chiefe Priest answered, and sayde vnto him, I charge thee by the liuing God, that thou tell vs whether thou bee Christ the sonne of God. Jesus sayde vnto him, Thou hast sayde. Neuertheless I say vnto you, Hereafter shall yee see the sonne of man sitting on the right hand of power, and comming in the cloudes of the skie. Then the hie Priest rent his clothes, saying, He hath spoken blasphemie, what need we of any more witnesses? Beholde, nowe yee haue heard his blasphemie, what thinke ye? They answered, and sayd, Hee

is worthy to die. Then did they spit in his face, and buffeted him with fistes. And other smote him on the face with the palme of their handes, saying, Tell vs, thou Christ, Who is hee that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But hee denied before them all, saying, I wote not what thou sayest. When hee was gone out into the porch, another wench sawe him, and sayde vnto them that were there, This fellow was also with Jesus of Nazareth. And againe hee denied with an othe, saying, I doe not knowe the man. After a while came vnto him they that stoode by, and sayde vnto Peter, Surely thou art euen one of them, for thy speach bewrayeth thee. Then began hee to curse and to sweare that he knew not the man. And immediately the Cocke crewe. And Peter remembred the worde of Jesu, Which sayd vnto him, Before the Cocke crowe, thou shalt denie mee thrise: and hee went out, and wept bitterly. When the morning was come, all the chiefe Priests and Elders of the people helde a counsell against Jesus to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the Deputie. Then Judas which had betrayed him (seeing that hee was condemned) repented himselfe, and brought againe the xxx. plates of siluer to the chiefe Priestes and Elders, saying, I haue sinned, betraying the innocent blood. And they sayd, What is that to vs? see thou to that. And he cast downe the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priests tooke the siluer plates, & sayd, It is not lawfull for to put them into the treasurie, because it is ẏ price of blood. And they tooke counsaile, and bought with them a potters field to burie strangers in. Wherefore ẏ field is called Acheldama, that is, The field of blood, vntil this day. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, and they tooke xxx. siluer plates, the price of him that was valued, whō they bought of the children of Israel, & gaue them for the potters field, as the Lord appointed me. Jesus stood before the Deputie, & the Deputie asked him, saying, Art thou the king of the Jewes? Jesus sayd vnto him, Thou saiest. And when

he

he was accused of the chiefe Priestes and Elders, he answered nothing. Then sayd Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And hee answered him to neuer a worde, in so much that the Deputie marueiled greatly. At that feast, the Deputie was woont to deliuer vnto the people a prisoner, whom they would desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate sayde, whether wil ye that I giue loose vnto you Barabbas, or Jesus which is called Christ? For he knew that for enuie they had deliuered him. When he was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to do with that iust man, for I haue suffered this day many things in my sleepe, because of him. But the chiefe Priestes and Elders perswaded the people that they should aske Barabbas, and destroy Jesus. The Deputie answered, and sayde vnto them, whether of the twaine will yee that I let loose vnto you? They sayd, Barabbas. Pilate sayde vnto them, what shall I doe then with Jesus, which is called Christ? They all sayd vnto him, Let him bee crucified. The Deputie sayd, what euill hath he done? But they cried more, saying, Let him bee crucified. When Pilate sawe that hee could preuaile nothing, but that more businesse was made, hee tooke water, and washed his handes before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and sayde, His blood bee on vs, and on our children. Then let hee Barabbas loose vnto them, and scourged Jesus, and deliuered him to be crucified. Then the souldiers of the Deputie tooke Jesus into the common hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Jewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe of him againe, and put his owne rayment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene

(named Simon) him they compelled to beare his crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens skuls) and gaue him vineger mingled with gall, to drinke: and when he had tasted thereof, he would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might bee fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is Iesus, the King of the Iewes. Then were there two thieues crucified with him, one on the right hand, and another on the left. They that passed by, reuiled him, wagging their heades, and saying, Thou that destroyedst the Temple of God, and diddest build it in three dayes, saue thy selfe. If thou bee the sonne of GOD, come downe from the crosse. Likewise also the high Priests mocking him, with the Scribes and Elders, sayd, Hee saued other, himselfe he cannot saue. If he be the king of Israel, let him now come downe from the crosse, and wee will beleeue him. Hee trusted in God, let him deliuer him nowe if he will haue him: For he sayd, I am the sonne of God. The thieues also which were crucified with him, cast the same in his teeth. From the sixt houre was there darkenesse ouer all the land, vntil the ninth houre. And about the ninth houre Iesus cried with a loud voyce, saying, Eli, Eli, lama sabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stoode there, when they heard that, sayde, This man calleth for Elias. And straightway one of them ranne, and tooke a spunge, and when hee had filled it full of vineger, hee put it on a reede, and gaue him to drinke. Other sayd, Let bee, let vs see whether Elias will come, and deliuer him. Iesus, when hee had cryed againe with a loude voyce, yeelded vp the Ghost. And beholde, the vaile of the temple did rent in two partes from the top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saintes which slept, arose, and went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion,

rion, and they that were with him watching Jesus, sawe the earthquake, and those things which happened, they feared greatly, saying, Truely this was the sonne of God. And many women were there (beholding him a farre off) which followed Jesus from Galilee, ministring vnto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.

WHat is he this that commeth from Edom, with red coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am hee that teacheth righteousnesse, and am of power to helpe. Wherefore then is thy clothing red, and thy rayment like his that treadeth in the winepresse? I haue troden ỹ presse my selfe alone, & of al people there is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feet vpon them in mine indignation, and their blood shall bespring my clothes, & so wil I staine all my raiment. For the day of vengeance is assigned in mine heart, and the yeere when my people shall bee deliuered, is come. I looked about me, and there was no man to shew me any helpe. I marueiled that no man helde me vp. Then I helde me by mine owne arme, and my feruentnesse susteined me. And thus will I tread downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength: I will declare the goodnesse of the Esay. 63. i

Lord,

Lorde, yea and the prayse of the Lorde, for all that hee hath giuen vs, for the great good that hee hath done for Israel, which he hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he said, These no doubt are my people, and no shrinking children: and so he was their Sauiour. In their troubles hee was also troubled with them, and the Angell that went foorth from his presence deliuered them. Of very loue and kindnesse that hee had vnto them, he redeemed them. Hee hath borne them, and caried them vp, euer since the world began. But after they prouoked him to wrath, and vexed his holy minde, hee was their enemie, and fought against them himselfe. Yet remembred Israel the olde time of Moses and his people, saying, where is he that brought them from the water of the sea, with them that fed his sheepe? where is hee that hath giuen his holy spirite among them? He led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting name. Hee led them in the deepe, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of GOD, giueth him rest. Thus (O God) hast thou led thy people, to make thy self a glorious name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuarie, and thy glory. How is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindnesse will not be intreated of vs? yet art thou our father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and redeemer, and thy name is euerlasting. O Lorde, wherefore hast thou led vs out of the way? wherefore hast thou hardened our heartes, that wee feare thee not? Bee at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a litle of thy Sanctuary in possession, for our enemies haue troden downe thy holy place. And wee were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy name.

Munday before Easter.

The Gospel.



After two dayes was Easter, and the dayes of sweete bread. And the high Priestes and the Scribes sought howe they might take him by craft, and put him to death. But they sayde, Not in the feast day, lest any businesse arise among the people. And when he was in Bethanie, in the house of Simon the leper, euen as he sate at meate, there came a woman hauing an Alabaster boxe of oyntment, called Nard, that was pure and costly, and shee brake the boxe, and powred it vpon his head. And there were some that were not content within themselues, and sayd, What needed this waste of oyntment? for it might haue bene solde for moze then three hundred pence, and haue bene giuen to the pooze: and they grudged against her. And Jesus sayd, Let her alone, why trouble yee her? Shee hath done a good worke on mee: for yee haue pooze with you alwayes, and whensoeuer yee will, yee may doe them good: but mee haue ye not alwayes. She hath done that she could, she came afozehand to annoint my body to the burying. Verily I say vnto you, Whereseuer this Gospell shall be preached throughout the whole world, this also that shee hath done, shall be rehearsed in remembraunce of her. And Judas Iscariot, one of the twelue, went away vnto the high Priests to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And hee sought how hee might conueniently betray him. And the first day of sweete bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that we goe & prepare, that thou maiest eate the Passeouer? And hee sent foorth two of his disciples, and said vnto them, Goe yee into the Citie, and there shall meete you a man bearing a pitcher of water, folow him. And whithersoeuer he goeth in, Mar. 14. 1.

say

say yee vnto the good man of the house, The Master saieth, Where is the ghest chamber, where I shall eate the Passeouer with my disciples? And he will shew you a great parlour paued and prepared, there make ready for vs. And his disciples went forth, and came into the Citie, and found as hee had sayde vnto them, and they made ready the Passeouer. And when it was now euentide, hee came with the twelue: and as they sate at boord, and did eate, Jesus sayde, Verily I say vnto you, one of you (that eateth with me) shall betray me. And they began to be sory, and to say to him one by one, Is it I? And another sayd, Is it I? Hee answered and sayd vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The sonne of man truly goeth as it is written of him: but woe vnto that man by whom the sonne of man is betrayed: good were it for that man if hee had neuer bene borne. And as they did eate, Jesus tooke bread, & when he had giuen thanks, he brake it, and gaue to them, and sayd, Take, eate, this is my body. And hee tooke the cuppe, and when he had giuen thankes, he gaue it to them: and they all dranke of it. And he said vnto them, This is my blood of the newe Testament, which is shed for many. Verily I say vnto you, I will drinke no more of the fruite of the Vine, vntill that day that I drinke it newe in the kingdome of God. And when they had sayd grace, they went out to the mount Oliuet. And Jesus saieth vnto them, All ye shall be offended, because of mee this night: For it is written, I will smite the shepeheard, and the sheepe shall be scattered: but after that I am risen againe, I will goe into Galilee before you. Peter sayd vnto him, And though all men be offended, yet will not I. And Jesus saieth vnto him, Verily I say vnto thee, that this day, euen in this night, before the cocke crow twise, thou shalt denie me three times. But he spake more vehemently, No, if I should die with thee, I wil not deny thee. Likewise also sayd they all. And they came to a place which was named Gethsemane, & he said to his disciples, Sit yee here, while I goe aside & pray. And he taketh with him Peter, & James and John, and began to waxe abashed, & to be in an agonie, and said vnto them, My soule is heauie, euen vnto the death:

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tary ye here, and watch. And he went foorth a little, and fell downe flat on the ground, and prayed, that if it were possible the houre might passe frō him. And he said, Abba, Father, all things are possible vnto thee, take away this cup from mee: neuertheless, not as I will, but that thou wilt, be done. And hee came and found them sleeping, and saieth to Peter, Simon, sleepest thou? Couldest not thou watch one houre? watch ye, and pray, least ye enter into temptation: the spirite truely is ready, but the flesh is weake. And againe hee went aside, and prayed, and spake the same wordes. And hee returned and found them asleepe againe, for their eyes were heauie, neither wist they what to answere him. And he came the third time, and said vnto them, Sleepe henceforth, and take your ease: it is ynough. The houre is come, behold, the sonne of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, he that betrayeth me is at hand. And immediately while he yet spake, commeth Judas (which was one of the twelue) & with him a great number of people, with swordes and staues, from the high Priests, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is he, take and lead him away warily. And as soone as hee was come, hee goeth straightway to him, and saieth vnto him, Master, Master, and kissed him. And they laid their handes on him, and tooke him. And one of them that stoode by, drewe out a sworde, and smote a seruaunt of the high Priests, and cut off his eare. And Jesus answered and sayd vnto them, Yee be come out as vnto a thiefe with swordes and staues, for to take me: I was daily with you in the Temple teaching, and yee tooke me not: But these things come to passe, that the Scriptures should be fulfilled. And they al forsooke him, and ran away. And there followed him a certaine yoong man clothed in linnen vpon the bare, and the yoong men caught him, and hee left his linnen garment, and fled from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off (euen till hee was come into the palace of the high Priest)

and

and hee sate with the seruants, and warmed himselfe at the fire. And the high Priestes and all the counsaile sought for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, Wee heard him say, I will destroy this Temple that is made with handes, and within three dayes I wil build another made without hands: But yet their witnesses agreed not together. And the high Priest stoode vp among them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But he held his peace, and answered nothing. Againe the hie Priest asked him, and sayd vnto him, Art thou Christ the sonne of the blessed? And Jesus said, I am: and yee shall see the sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the hie Priest rent his clothes, and said, What need wee any further witnesses? yee haue heard blasphemie, What thinke yee? And they all condemned him to be woorthy of death. And some began to spit at him, and to couer his face, and to beate him with fistes, and to say vnto him, Aread. And the seruants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the hie Priest, and when she sawe Peter warming himselfe, she looked on him, and sayd, Wast not thou also with Jesus of Nazareth? And hee denied, saying, I knowe him not, neither wote I what thou sayest. And hee went out into the porche, and the cocke crewe. And a Damosell (when shee sawe him) beganne againe to say to them that stoode by, This is one of them. And he denied it againe. And anone after, they that stoode by, said againe vnto Peter, Surely thou art one of them, for thou art of Galile, and thy speach agreeth thereto. But he began to curse and to sweare, saying, I knowe not this man of whome yee speake. And againe the cocke crewe. And Peter remembred the worde that Jesus had sayde vnto him, Before the Cocke crowe twise, thou shalt deny me three times: and he began to weepe.

Tuesday

Tuesday before Easter.

The Epistle.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face from shame and spitting, and the Lord God shall helpe me: therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hand that iustifieth mee: Who will then goe to law with me? Let vs stand one against another. If there be any that wil reason with me, let him come here foorth to me. Beholde, the Lorde God standeth by mee: What is hee then that can condemne me? Loe, they shalbe like as an olde cloth, the moth shall eate them vp. Therefore who so feareth the Lord among you, let him heare the voice of his seruant. Who so walketh in darkenesse, and no light shineth vpon him, let him put his trust in the Name of the Lorde, and hold him vp by his God. But take heed, yee all kindle a fire of the wrath of God, and stirre vp the coales. Walke on in the glistering of your owne fire, and in the coales that ye haue kindled. This commeth vnto you from my hand, namely that ye shal sleepe in sorow. Esa. 50. 5.

The Gospel.

AND anon in the dawning the high Priests held a counsaile with the Elders, and the Scribes, and the whole congregation, and bound Iesus, and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And he answered, and sayde vnto him, Thou sayest it. And the high Priestes accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how Mat. 15. 1.

how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate deliuer vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that he would doe according as he had euer done vnto them. Pilate answered them, saying, Will yee that I loose vnto you the King of the Jewes? For he knew that the hie Priests had deliuered him of enuie. But the hie Priests mooued the people, that he should rather deliuer Barabbas vnto them. Pilate answered againe, and sayde vnto them, what will ye then that I doe vnto him, whome yee call the King of the Jewes? And they cried againe, Crucifie him. Pilate sayd vnto them, what euill hath hee done? And they cried the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiours led him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withal, and began to salute him, Haile King of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interprete, is, the place of dead mens skuls.) And they gaue him to drinke, Wine mingled with myrrhe: but hee receiued it not. And when they had crucified him, they parted his garmentes, casting lots vpon them, what euery man should take. And it was about the third houre, & they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two theeues, the one on his right hand, and the other on his left: And the Scripture was

fulfilled,

ulfilled, Which saieth, Hee was counted among the wicked. And they that went by, railed on him, wagging their heads, nd saying, A Wretch, thou that destroyest the Temple, and uildest it againe in three dayes, saue thy selfe, & come downe rom the crosse. Likewise also mocked him the high Priestes mong themselues, with the Scribes, and sayd, Hee saued o- her men, himselfe he cannot saue. Let Christ the king of Is- ael descend now from the crosse, that we may see & beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darknesse arose ouer all he earth, vntill the ninth houre. And at the ninth houre, Je- us cried with a loud voyce, saying, Eloi, Eloi, lamasabachthani, which is (if one interpret it) My God, my God, why hast thou orsaken me? And some of them that stoode by, when they eard that, sayd, Behold, hee calleth for Elias. And one ran & illed a spunge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Eli- as will come and take him downe. But Jesus cried with a oude voyce, and gaue vp the ghost. And the vaile of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which stoode before him) sawe that he so cryed, and gaue vp the ghost, hee sayd, Truely this man was the Sonne of GOD. There were also women a good way off, beholding him: among whom was Marie Magdalene, and Marie the mother of James the litle, and of Joses, and Marie Salome (which also when he was in Galilee, had followed him, and ministred vnto him) and ma- ny other women, which came vp with him to Hierusalem. And now when the euen was come, (because it was the day of preparing that goeth before the Sabboth) Joseph of the citie of Arimathea, a noble counsailour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesus. And Pilate marueiled that he was alreadie dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead. And when hee knew the trueth of the Centurion, hee gaue the body to Joseph. And he bought a linnen cloth, and tooke him downe and wrapped him in the linnen cloth, & laied him

in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses beheld where he was laid.

Wednesday before Easter.

The Epistle.

Heb.9.16



Where as is a Testament, there must also (of necessitie) be ỹ death of him that maketh ỹ Testament. For the Testament taketh authoritie When men are dead: For it is yet of no value, as long as he that maketh the Testamẽt, is aliue. For Which cause also, neither ỹ first Testament was ordained without blood. For When Moses had declared all the cõmandements to all the people, according to the lawe, he tooke the blood of Calues & of Goates, With water & purple Wooll, and hysope, and sprinkled both the booke & all the people, saying, This is the blood of the Testament which God hath appointed vnto you. Moreouer, he sprinkled the tabernacle w̃ blood also, and all the ministring vessels. And almost all things are by the lawe purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heauenly things bee purified With such things, but that the heauenly things themselues be purified With better sacrifices then are those. For Christ is not entered into the holy places that are made With handes (Which are similitudes of true things) but is entered into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as the high Priest entereth into the holy place euery yeere With strange blood, (for then must he haue often suffered since the World began) but nowe in the ende of the World hath hee appeared once, to put sinne to flight, by the offring vp of himself. And as it is appointed vnto all men that they shall once die, and then commeth the iudgement: euen so Christ was once offered

offered to take away the sinnes of many, and vnto them that looke for him, shal he appeare againe without sinne, vnto salvation.

The Gospel.



He feast of sweet bread drew nigh, Luk.22.1.
which is called Easter, & the high Priestes and Scribes sought how they might kil him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the hie priests and officers, how he might betray him vnto them. And they were glad and promised to giue him money. And hee consented and sought opportunitie to betray him vnto them, when the people were away. Then came the day of sweete bread, when of necessitie the Passeouer must be offered. And he sent Peter and John, saying, Goe and prepare vs the Passeouer, that we may eate. They sayde vnto him, Where wilt thou that we prepare? And hee sayde vnto them, Behold, when yee enter into the Citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that hee entereth in, and yee shall say vnto the goodman of the house, The master saieth vnto thee, Where is the ghest chamber, where I shall eate the Passeouer with my Disciples? And hee shall shewe you a great parlour paued, there make readie. And they went, and found as hee had sayd vnto them, and they made ready the Passeouer. And when the houre was come, he sate down, and the twelue Apostles with him. And hee sayde vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, hencefoorth will I not eate of it any more, vntil it be fulfilled in the kingdome of God. And hee tooke the cup, and gaue thanks, and sayd, Take this, and deuide it among you: for I say vnto you, I wil not drinke of the fruit of the Vine,

vntill the kingdome of God come. And hee tooke bread, and when he had giuen thanks, he brake it, and gaue vnto them, saying, This is my body which is giuen for you: this doe in the remembrance of me. Likewise also when hee had supped, hee tooke the cup, saying, This cup is the newe Testament in my blood, which is shed for you. Yet beholde, the hand of him that betrayeth me, is with me on the table. And truely the Sonne of man goeth as it is appoynted: but woe vnto that man by whom he is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should seeme to be the greatest. And hee sayde vnto them, The Kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gracious: but ye shall not so be. But hee that is greatest among you, shall bee as the yonger: and he that is chiefe, shall be as hee that doeth ministeer. For whether is greater, he that sitteth at meate, or hee that serueth? Is not hee that sitteth at meate? But I am among you as hee that ministreth. Yee are they which haue abidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed to mee, that yee may eate and drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel. And the Lord sayde, Simon, Simon, beholde, Satan hath desired to sift you, as it were wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to go with thee into prison, and to death. And he sayd, I tell thee Peter, the Cocke shal not crowe this day, till thou haue denied thrise that thou knowest me. And he sayd vnto them, When I sent you without wallet, & scrip, and shoes, lacked you any thing? And they said, No. Then said he vnto them, But now hee that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coate and buy one. For I say vnto you, that yet the same which is written, must be performed in me, Euen among the wicked was hee reputed: for those things which are written of mee, haue an end. And they sayde, Lorde, beholde, here are two swordes.

And

And he sayd vnto them, It is enough. And he came out, and went (as hee was woont) to mount Oliuet. And the Disciples followed him: and when hee came to the place, hee sayd vnto them, Pray, least ye fall into temptation. And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cuppe from mee: neuertheless, not my will, but thine be fulfilled. And there appeared an Angell vnto him from heauen, comforting him. And he was in an agonie, and prayed the longer, and his sweate was like droppes of blood, trickling downe to the ground. And when hee arose from prayer, and was come to his disciples, hee found them sleeping for heauinesse, and he sayd vnto them, Why sleepe yee? Rise, and pray, least ye fall into temptation. While he yet spake, behold, there came a company, and hee that was called Judas, one of the twelue, went before them, and preassed nigh vnto Jesus to kisse him. But Jesus sayd vnto him, Judas, betrayest thou the sonne of man with a kisse? When they which were about him, sawe what would follow, they sayde vnto him, Lorde, shall we smite with the sword? And one of them smote a seruant of the high Priests, and strooke off his right eare. Jesus answered, and sayd, Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Jesus sayd vnto the high Priestes and Rulers of the Temple, and the Elders which were come to him, Yee be come out as vnto a thiefe, with swordes and staues. When I was dayly with you in the Temple, ye stretched forth no handes against mee: But this is euen your very houre, and the power of darkenesse. Then tooke they him, and led him, and brought him to the high Priestes house. But Peter followed afarre off. And when they had kindled a fire in the middes of the palace, and were set downe together, Peter also sate downe among them. But whē one of the wenches beheld him, as he sate by the fire, and looked vpon him, she said, This same felow was also with him. And he denied him, saying, Woman, I know him not. And after a litle while, another saw him, and sayd, Thou art also of them. And Peter sayde, Man, I am not. And about the space of an houre after, another affirmed,

ſaying, Uerily this fellow was with him alſo, for he is of Galilee. And Peter ſaid, Man, I wot not what thou ſayeſt. And immediately while hee yet ſpake, the Cocke crewe. And the Lorde turned backe and looked vpon Peter, and Peter remembred the word of the Lord, how he had ſayd vnto him, Before the Cocke crow, thou ſhalt deny me thrise: And Peter went out, and wept bitterly. And the men that tooke Jeſus, mocked him, and ſmote him: And when they had blindfolded him, they ſtrooke him on the face, and aſked him, ſaying, Areede, Who is he that ſmote thee? And many other things deſpitefully ſaid they againſt him. And aſſoone as it was day, the Elders of the people, and the high Prieſtes and Scribes came together, and led him into their councill, ſaying, Art thou very Chriſt? Tell vs. And he ſayd vnto them, If I tell you, yee will not beleeue mee: and if I aſke you, you will not anſwere, nor let me goe. Hereafter ſhall the ſonne of man ſit on the right hand of the power of God. Then ſayd they all, Art thou then the ſonne of God? He ſayd, Yee ſay that I am. And they ſaid, What need we of any further witneſſe? for We our ſelues haue heard of his owne mouth.

Thurſday before Eaſter.

The Epiſtle.

1. Cor. 11. 17. THis I warne you of, and commend not, that yee come not together after a better maner but after a worſe. For firſt of all, when yee come together in the congregation, I heare that there is diſſention among you, & I partly beleeue it. For there muſt be ſectes among you, that they which are perfect among you, may be knowen. When yee come together therefore into one place, the Lords Supper cannot bee eaten, for euery man beginneth afore to eate his owne Supper, and one is hungrie, and another is drunken. Haue yee not houſes to eate and drinke in? Deſpiſe

ye the congregation of God, and shame them that haue not: what shall I say vnto you: Shall I praise you: In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lorde Jesus, the same night in which he was betrayed, tooke bread, & when he had giuen thanks, he brake it, and sayd, Take ye, and eat, this is my body which is broken for you: This do ye in the remembrance of me. After the same maner also hee tooke the cup when supper was done, saying, This cup is the new Testament in my blood: This do, as oft as ye drinke it, in remembrance of me. For as often as yee shall eate this bread, and drinke of this cuppe, yee shall shew the Lordes death till hee come. Wherefore, whosoeuer shall eate of this bread, and drinke of this cuppe of the Lord vnworthily, shalbe guiltie of the body and blood of the Lord. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lords body. For this cause manie are weake & sicke among you, and many sleepe. For if we had iudged our selues, we should not haue bene iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherefore, my brethren, when ye come together to eate, tary one for another. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospell.

THe whole multitude of them arose, and led him vnto Pilate. And they beganne to accuse him, saying, We found this fellow peruerting the people, and forbidding to pay tribute to Cesar, saying that he is Christ a King. And Pilate apposed him, saying, Art thou the King of the Jewes: Hee aunswered him, and sayd, Thou sayest it. Then sayd Pilate to the hie Priests, and to the Luk. 23. 1.

ſaying, Uerily this fellow was with him alſo, for he is of Galilee. And Peter ſaid, Man, I wot not what thou ſayeſt. And immediately while hee yet ſpake, the Cocke crewe. And the Lorde turned backe and looked vpon Peter, and Peter remembred the word of the Lord, how he had ſayd vnto him, Before the Cocke crow, thou ſhalt deny me thrife: And Peter went out, and wept bitterly. And the men that tooke Jeſus, mocked him, and ſmote him: And when they had blindfolded him, they ſtrooke him on the face, and aſked him, ſaying, Areede, Who is he that ſmote thee? And many other things deſpitefully ſaid they againſt him. And aſſoone as it was day, the Elders of the people, and the high Prieſtes and Scribes came together, and led him into their councill, ſaying, Art thou very Chriſt? Tell vs. And he ſayd vnto them, If I tell you, yee will not beleeue mee: and if I aſke you, you will not anſwere, nor let me goe. Hereafter ſhall the ſonne of man ſit on the right hand of the power of God. Then ſayd they all, Art thou then the ſonne of God? He ſayd, Yee ſay that I am. And they ſaid, What need we of any further witneſſe? for We our ſelues haue heard of his owne mouth.

Thurſday before Eaſter.

The Epiſtle.

1. Cor. 11. 17. THis I warne you of, and commend not, that yee come not together after a better maner but after a worſe. For firſt of all, when ye come together in the congregation, I hear that there is diſſention among you, & I partly beleeue it. For there muſt be ſectes among you, that they which are perfect among you, may be knowen when yee come together therefore into one place, the Lords Supper cannot bee eaten, for euery man beginneth afore to eate his owne Supper, and one is hungrie, and another is drunken. Haue yee not houſes to eate and drinke in? Deſpiſe

ye the congregation of God, and ſhame them that haue not: what ſhall I ſay vnto you: Shall I praiſe you: In this I praiſe you not. That which I deliuered vnto you, I receiued of the Lord. For the Lorde Jeſus, the ſame night in which he was betrayed, tooke bread, & when he had giuen thanks, he brake it, and ſayd, Take ye, and eat, this is my body which is broken for you: This do ye in the remembrance of me. After the ſame maner alſo hee tooke the cup when ſupper was done, ſaying, This cup is the new Teſtament in my blood: This do, as oft as ye drinke it, in remembrance of me. For as often as yee ſhall eate this bread, and drinke of this cuppe, yee ſhall ſhew the Lordes death till hee come. Wherefore, whoſoeuer ſhall eate of this bread, and drinke of this cuppe of the Lord vnworthily, ſhalbe guiltie of the body and blood of the Lord. But let a man examine himſelfe, and ſo let him eate of the bread, and drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, becauſe he maketh no difference of the Lords body. For this cauſe manie are weake & ſicke among you, and many ſleepe. For if we had iudged our ſelues, we ſhould not haue bene iudged. But when we are iudged of the Lord, we are chaſtened, that we ſhould not be damned with the world. Wherefore, my brethren, when ye come together to eate, tary one for another. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other things will I ſet in order when I come.

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THe whole multitude of them aroſe, and led him vnto Pilate. And they beganne to accuſe him, ſaying, We found this fellow peruerting the people, and forbidding to pay tribute to Ceſar, ſaying that he is Chriſt a King. And Pilate appoſed him, ſaying, Art thou the King of the Jewes: Hee aunſwered him, and ſayd, Thou ſayeſt it. Then ſayd Pilate to the hie Prieſts, and to the Luk. 23. 1.

people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throughout all Iurie, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as he knew that hee belonged vnto Herods iurisdiction, hee sent him to Herode, which was also at Hierusalem at that time. And when Herode saw Iesus, hee was exceeding glad: for hee was desirous to see him of a long season, because hee had heard many things of him, and he trusted to haue seene some miracles done by him. Then he questioned with him many words: but he answered him nothing. The high Priests and Scribes stood forth, and accused him straitly. And Herode with his men of warre despised him. And when he had mocked him, hee arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friendes together: for before they were at variance. And Pilate called together the high Priestes, and the rulers, and the people, and sayde vnto them, Yee haue brought this man vnto me, as one that peruerteth the people, and beholde, I examine him before you, and finde no faulte in this man of those thinges whereof yee accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing worthie of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie hee must haue let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the city, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cried, saying, Crucifie him, crucifie him. Hee sayde vnto them the thirde time, What euill hath hee done? I finde no cause of death in him: I will therefore chasten him, and let him go. And they cried with loud voices, requiring that he might be crucified. And the voices of them and of the high Priestes preuailed. And Pilate gaue sentence, that it should bee as they required: and hee let loose vnto them him, that for insurrection and murder was cast into prison, whom they had desired. And hee deliuered to them Iesus, to doe with him what they would

would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him laied they the Crosse, that hee might beare it after Jesus. And there followed him a great company of people, and of women, which bewayled and lamented him. But Jesus turned backe vnto them, and sayde, Yee daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: For beholde, the dayes will come, in the which they shall say, Happie are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begin to say to the mountaines, Fall on vs: and to the hils, Couer vs. For if they doe this in a greene tree, what shalbe done in the drie? And there were two euill doers led with him to bee slayne. And after that they were come to the place, which is called Caluarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then sayd Jesus, Father, forgiue them, for they wot not what they doe. And they parted his rayment, and cast lots: and the people stoode and beheld. And the rulers mocked him with them, saying, He saued other men, let him saue himselfe if hee bee very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger, and sayde, If thou be the King of the Iewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrewe, This is the King of the Iewes. And one of the euill doers which were hanged, rayled on him, saying, If thou bee Christ, saue thy selfe and vs. But the other answered, and rebuked him, saying, Feareſt thou not GOD, seeing thou art in the same damnation? Wee are righteously punished, for wee receiue according to our deedes: but this man hath done nothing amisse. And hee sayde vnto Jesus, Lord remember vnee when thou commeſt into thy kingdome. And Jesus sayde vnto him, Verily I say vnto thee, to day shalt thou bee with mee in paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the Sunne was darkened, and the vaile of the Temple did rent, euen through the middes. And when Jesus had cryed with

a loud

a loude voyce, he sayd, Father, into thy handes I commend my spirit. And when he thus had sayde, he gaue vp the ghost. When the Centurion sawe what had happened, hee glorified God, saying, Uerily this was a righteous man. And all the people that came together to that sight, and sawe the things which had happened, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood a farre off beholding these things. And behold, there was a man named Joseph, a counsailor, and hee was a good man, and a iust: the same had not consented to the counsaile and deed of them, which was of Arimathea, a citie of the Jewes, which same also waited for the kingdom of God: he went vnto Pilate, and begged the body of Jesus, and tooke it downe, and wrapped it in a linnen cloth, and laied it in a Sepulchre that was hewen in stone, wherein neuer man before had bene laid. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was laid. And they returned, and prepared sweet odours, and ointments: but rested on the Saboth day, according to the commandement.

On good Friday.

The Collects.

ALmightie God, wee beseech thee graciously to behold this thy familie, for the which our Lord Jesus Christ was contented to be betrayed, and giuen vp into the handes of wicked men, and to suffer death vpon the crosse, who liueth and reigneth, &c.

ALmightie and euerlasting GOD, by whose spirit the whole body of the Church is gouerned and sanctified: Receiue our supplications and praiers, which we offer before thee for all estates of men in thy holy congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee, through our Lord Jesus Christ.

Mercifull

On good Friday.

MErcifull God, Who hast made all men, and hatest nothing that thou hast made, nor Wouldest the death of a sinner, but rather that he should be conuerted and liue, haue mercy vpon all Jewes, Turkes, Infidels, and Heretikes, and take from them all ignorance, hardnesse of heart, and contempt of thy Word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and bee made one fold vnder one shepeheard, Jesus Christ our Lord, Who liueth and reigneth, &c.

The Epistle.

THe Lawe (which) hath but a shadow of good things to come, and not the very fashion of things themselues) can neuer with those sacrifices which they offer yeere by yeere continually, make ỹ commers thereunto perfect. For Would not then those sacrifices haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes: Neuertheles, in those Sacrifices is there mention made of sinnes euery yeere. For the blood of Oxen and Goates cannot take away sinnes. Wherefore When hee commeth into the World, hee saieth, Sacrifice and offering thou Wouldest not haue, but a body hast thou ordeined mee. Burnt offerings also for sinne hast thou not allowed. Then sayd I, Loe, I am here. In the beginning of the booke it is Written of mee, that I should doe thy Will, O God. Aboue, When he saith, Sacrifice and offering, and burnt Sacrifices, and sinne offerings thou Wouldest not haue, neyther hast thou allowed them (which yet are offered by the Lawe:) Then sayd he, Loe, I am here to doe thy Will, O God: he taketh away the first, to establish the latter. By the which Will Wee are made holy, euen by the offering of the body of Jesu Christ once for all. And euery Priest is readie daily ministring, and offering oftentimes one manner of oblation, Heb. 10. 1.

tion, Which can neuer take away sinnes. But this man, after hee hath offered one sacrifice for sinnes, is set downe for euer on the right hand of God, and from hencefoorth tarieth till his foes be made his footestoole. For With one offering hath hee made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen When he told before, This is the Testament that I Will make vnto them: After those dayes (saieth the Lorde) I Will put my lawes in their hearts, and in their minds Will I Write them, and their sinnes and iniquities Will I remember no more. And Where remissiō of these things is, there is no more offring for sinnes. Seeing therefore brethren, that by the meanes of the blood of Iesu, We haue libertie to enter into the holy place, by the new and liuing Way, Which hee hath prepared for vs through the vaile (that is to say) by his flesh: And seeing also that We haue an high Priest, Which is ruler ouer the house of GOD, let vs draw nigh With a true heart in a sure faith, sprinkled in our hearts from an euil conscience, and washed in our bodies With pure water. Let vs keepe the profession of our hope without wauering (for he is faithfull that promised) and let vs consider one another, to the intent that We may prouoke vnto loue, and to good Workes, not forsaking the fellowship that We haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

Ioh. 18. 1.



When Iesus had spokē these Words, hee went foorth With his disciples ouer the brooke Cedron, Where was a garden, into ỹ which he then entered With his disciples. Iudas also which betrayed him, knew the place. For Iesus oft times resorted thither With his disciples. Iudas then (after hee had receiued a band of men, and ministers of the high Priests and Pharisees) came

me thither with lanternes, and firebrands, and weapons. nd Jesus knowing all things that should come on him, ent foorth, and sayd vnto them, Whom seeke ye? They an- wered him, Jesus of Nazareth. Jesus sayde vnto them, I m hee. Judas also which betrayed him, stood with them. ssoone then as he had sayd vnto them, I am he, they went ackeward, and fell to the ground. Then asked hee them a- aine, whom seeke yee? They sayd, Jesus of Nazareth. Je- us answered, I haue told you that I am he: if ye seeke mee herfore, let these goe their way, that the saying might be ful- filled which he spake, Of them which thou gauest mee, haue I not lost one. Then Simon Peter hauing a sword, drew it, nd smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saieth Jesus nto Peter, Put vp thy sworde into the sheath: shall I not rinke of the cup which my father hath giuen me? Then the ompanie, and the captaine, and the ministers of the Jewes ooke Jesus and bound him, and led him away to Annas irst, for hee was father in lawe to Caiaphas, which was the igh Priest the same yeere. Caiaphas was he that gaue coun- ell to the Jewes, that it was expedient that one man should ie for the people. And Simon Peter followed Jesus, and o did another disciple: That disciple was knowen to the igh Priest, and went in with Jesus vnto the palace of the igh Priest. But Peter stood at the doore without. Then went out that other Disciple (which was knowen to the igh Priest) and spake to the Damosell that kept the doore, nd brought in Peter. Then sayde the Damosell that kept he doore, vnto Peter, Art not thou also one of this mans Disciples? Hee sayde, I am not. The seruauntes and ministers stoode there, which had made a fire of coales, for it was cold, and they warmed themselues. Peter also stoode among them, and warmed himselfe. The high Priest then asked Jesus of his Disciples, and of his doctrine. Jesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Jewes haue resorted, and in secrete haue I spoken no- thing. Why askest thou mee? Aske them which heard me,

what

what I sayde vnto them: Beholde, they can tell what I sayde. When he had thus spoken, one of the ministers which stoode by, smote Jesus on the face, saying, Answerest thou the high priest so? Jesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then sayde they vnto him, Art not thou also one of his disciples? Hee denied it, and sayd, I am not. One of the seruauntes of the high Priest (his cousin whose eare Peter smote off) sayde vnto him, Did not I see thee in the garden with him? Peter therefore denied againe, and immediately the Cocke crewe. Then led they Jesus from Caiaphas, into the hall of iudgement: it was in the morning, and they themselues went not into the iudgement hall, least they should be defiled, but that they might eate the Passeouer. Pilate then went out to them, and sayde, what accusation bring you against this man? They answered and sayd vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee. Then sayde Pilate vnto them, Take yee him, and iudge him after your owne lawe. The Jewes therefore sayde vnto him, It is not lawfull for vs to put any man to death: that the wordes of Jesus might bee fulfilled which he spake, signifying what death hee should die. Then Pilate entred into the iudgement hall againe, and called Jesus, and sayde vnto him, Art thou the King of the Jewes? Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, Am I a Jewe? Thine owne nation, and high Priestes haue deliuered thee vnto me: what hast thou done? Jesus answered, My kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight, that I should not be deliuered to the Jewes: but nowe is my kingdome not from hence. Pilate therefore sayde vnto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. For this cause was I borne, and for this cause came I into the world, that I should beare witnesse vnto the trueth: And all that are of the trueth, heare my voyce. Pilate sayd

vnto

o him, what thing is trueth: And when hee had sayde
s, hee went out againe vnto the Iewes, and saide vnto
m, I finde in him no cause at all. Yee haue a custome that
hould deliuer you one loose at Easter: will ye that I loose
o you the king of the Iewes: Then cried they all againe,
ing, Not him, but Barabbas: The same Barabbas was
urderer. Then Pilate tooke Iesus therefore, and scour-
him: and the souldiers wound a crowne of thornes, and
it on his head. And they did on him a purple garment,
came vnto him, and sayde, Haile King of the Iewes:
they smote him on the face. Pilate went foorth againe
sayd vnto them, Behold, I bring him foorth to you, that
may know that I find no fault in him. Then came Iesus
th, wearing a crowne of thorne, and a robe of purple. And
sayth vnto them, Behold the man. When the high Priests
refore and the ministers sawe him, they cried, Crucifie
m, crucifie him. Pilate saieth vnto them, Take yee him
crucifie him, for I finde no cause in him. The Iewes
wered him, We haue a lawe, and by our lawe hee ought
die, because hee made himselfe the Sonne of God. When
late heard that saying, hee was the more afrayd, and
nt againe into the iudgement hall, and sayd vnto Iesus,
hence art thou: But Iesus gaue him none answere.
hen sayde Pilate vnto him, Speakest thou not vnto mee:
nowest thou not that I haue power to crucifie thee, and
ue power to loose thee: Iesus answered, Thou couldest
ue no power at all against mee, except it were giuen thee
m aboue. Therefore he that deliuered me vnto thee, hath
e more sinne. And from thencefoorth sought Pilate meanes
loose him. But the Iewes cried, saying, If thou let him
e, thou art not Cesars friend: for whosoeuer maketh
mselfe a King, is against Cesar. When Pilate heard
at saying, hee brought Iesus foorth, and sate downe to
ue sentence, in a place that is called the pauement, but in
e Hebrewe tongue, Gabbatha. It was the preparing day
Easter, about the sixt houre. And hee saieth vnto the
ewes, Beholde your King. They cried, saying, Away
ith him, away with him, crucifie him. Pilate saieth

vnto

vnto them, Shall I crucifie your king? The high priests answered, Wee haue no king but Cesar. Then deliuered he him to them to be crucified. And they tooke Iesus, and led him away. And he bare his crosse, and went forth into a place which is called the place of dead mens skuls, but in Hebrew Golgotha, where they crucified him, and two other with him on either side one, and Iesus in the middest. And Pilate wrote a title, and put it vpon the Crosse. The writing was Iesus of Nazareth, King of the Iewes. This title read many of the Iewes: for the place where Iesus was crucified, was neere to the citie. And it was written in Hebrew, Greeke, and Latin. Then sayd the high priestes of the Iewes to Pilate, Write not, King of the Iewes: but that he said, I am king of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, when they had crucified Iesus, tooke his garments, and made foure partes, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They sayd therefore among themselues, Let vs not diuide it, but cast lots for it, who shall haue it, that the Scripture might bee fulfilled, saying, They haue parted my rayment among them, and vpon my coate did they cast lots. And the souldiers did such things in deed. There stoode by the crosse of Iesus his mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene. When Iesus therefore saw his mother, and the disciple whom he loued standing, hee saieth vnto his mother, Woman, behold thy sonne. Then sayd he to the disciple, Behold thy mother. And from that houre, the disciple tooke her for his owne. After these things, Iesus knowing that all things were nowe perfourmed, that the Scripture might bee fulfilled, he saieth, I thirst. So there stood a vessell by, full of vineger: therefore they filled a spunge with vineger, and wound it about with hysope, and put it to his mouth. Assoone as Iesus then receiued the vineger, hee sayde, It is finished, and bowed his head, and gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabboth, that the bodies should not remaine vpon the crosse on the Sabboth day (for that

Sabboth

Sabboth day was an high day) besought Pilate that their legs might be broken, and that they might bee taken downe. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and sawe that hee was dead alreadie, they brake not his legs: but one of the souldiers with a speare thrust him into the side, and foorthwith there came out blood and water. And hee that saw it, bare record, and his record is true. And he knoweth that he saieth true, that ye might beleeue also. For these things were done, that the Scripture should be fulfilled, Ye shal not breake a bone of him. And againe another Scripture saieth, They shall looke vpon him whom they haue pearced. After this, Joseph of Arimathea (which was a Disciple of Jesus, but secretely for feare of the Jewes) besought Pilate that he might take down the body of Jesus. And Pilate gaue him licence. He came therefore and tooke the bodie of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundreth pound weight. Then tooke they the bodie of Jesus, and wound it in linnen clothes with the odours, as the maner of the Jewes is to burie. And in the place where he was crucified there was a garden, and in the garden a newe sepulchre, wherein was neuer man laid. There laid they Jesus therefore, because of the preparing of the Sabboth of the Jewes, for the sepulchre was nigh at hand.

Easter Euen.

The Epistle.

IT is better (if the will of God be so) that yee suffer for wel doing, thē for euil doing: forasmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as perteining to the flesh, but was quickned in the spirit. In which spirit he also 1. Pet. 3. 27.

went and preached to the spirites that were in prison, Which sometime had bene disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a fewe, that is to say, eight soules, were saued by the water, like as Baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, which is on the right hand of God, and is gone into heauen, angels, powers, and might, subdued vnto him.

The Gospel.

Mat.27.57

WHEN the euen was come, there came a riche man of Arimathea, named Ioseph, which also was Iesus disciple. Hee went vnto Pilate, and begged the body of Iesus. Then Pilate commaunded the body to bee deliuered. And when Ioseph had taken the bodie, he wrapped it in a clean linnen cloth, and laied it in his newe tombe, which he had hewen out euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Marie Magdalene, and the other Marie, sitting ouer against the sepulchre. The next day that followeth the day of preparing, the high Priestes and Pharisees came together vnto Pilate, saying, Sir, wee remember that this deceiuer sayde, while hee was yet aliue, After three dayes I will rise againe. Commaund therefore that the sepulchre be made sure vntil the third day, least his Disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last errour shal be worse then the first. Pilate sayde vnto them, Ye haue a watch: goe your way, make it as sure as ye can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

Easter day.

At Morning prayer, in stead of the Psalme, **O come let vs, &c.** these Anthemes shall be sung or sayd.

CHrist rising againe from the dead, nowe dieth not. Death from henceforth hath no power vpon him. For in that hee died, he died but once to put away sinne: but in that he liueth, he liueth vnto God. And so likewise, count your selues dead vnto sinne, but liuing vnto God in Christ Jesus our Lord.

CHrist is risen againe, ỹ first fruits of them that sleepe. For seeing that by man came death, by mã also cometh ỹ resurrection of the dead. For as by Adam all men do die: so by Christ all mẽ shalbe restored to life.

The Collect.

ALmightie God, which through thy onely begotten sonne Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life, We humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe Wee may bring the same to good effect, through Jesus Christ our Lord, Who liueth, &c.

The Epistle.

IF ye be risen againe with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God. Set your affection on heauenly things, & not on earthly things. For ye are dead, & your life is hid with Christ in God. Whensoeuer Christ (which is our life) shal shew himselfe, then shall ye also appeare with him in glory. Mortify therfore your earthly members, fornication, vncleannesse, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of idoles: for which things sake, the wrath of GOD vseth to come on the children of vnbelief, among whom ye walked somtime, when ye liued in them. Col. 3. 1.

Munday in Easter vveeke.

The Gospel.

Ioh.20.1. THE first day of the Sabboths came Mary Magdalene earely (when it was yet darke) vnto the sepulchre, and saw the stone taken away from the graue. Then she ran, and came to Simon Peter, & to the other disciple whom Jesus loued, & saieth vnto them, They haue taken away the Lord out of the graue, & wee cannot tell where they haue laied him. Peter therefore went forth, and that other disciple, and came vnto the sepulchre. They ran both together, and that other disciple did outrunne Peter, and came first to the sepulchre. And when he had stouped downe, he sawe the linnen clothes lying, yet went hee not in. Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lie, and the napkin that was about his head not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, & he saw, and beleeued: for as yet they knew not the Scripture that he should rise again from death. Then the disciples went away againe to their owne home.

Munday in Easter weeke.

The Collect.

ALmightie God, which through thy onely begotten sonne Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: We humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe wee may bring the same to good effect, through Jesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

Act.10.34 PEter opened his mouth, and sayd, Of a trueth I perceiue that there is no respect of persons with God: but in all people hee that feareth him, and worketh righteousnesse, is accepted with him. Yee know the preaching that God sent vnto the children of Israel, preaching peace

peace by Jesus Christ, which is Lord ouer all things. which preaching was published throughout all Iurie (& began in Galilee, after the baptisme which Iohn preached) how God anoynted Iesus of Nazareth with the holy Ghost, and with power. which Iesus went about, doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which hee did in the land of the Iewes, and at Ierusalem, whom they slew and hanged on tree. Him God rayled vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, and to testifie, that it is he which was ordeined of God to be the iudge of the quick and the dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel.

BEholde, two of the Disciples went that same day to a towne called Emmaus, which was from Hierusalem about three score furlongs, and they talked together of all the things that had happened. And it chaunced, while they communed together and reasoned, Iesus himselfe drew neere and went with thē: but their eies were holden ẏ they should not know him. And he said vnto thē, what maner of communications are these that ye haue one to another as ye walke & are sad? And the one of them (whose name was Cleophas) answered, & said vnto him, Art thou only a stranger in Hierusalem, and hast not known the things which haue chaunced there in these dayes? Hee sayd vnto them, what things? and they sayd vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deed and word before God & all the people, and how the hie Priestes and our rulers deliuered him Luk. 24. 13

to be condemned to death, and haue crucified him: But we trusted that it had bene hee which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, & certaine women also of our company made vs astonied, which came earely vnto the sepulchre, and found not his body, and came, saying that they had seene a vision of Angels, which sayde that hee was aliue. And certaine of them which were with vs, went to the sepulchre, & found it euen so as the women had sayd, but him they saw not. And he sayd vnto them, O fooles, & slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And he began at Moses, and all the Prophets, & interpreted vnto them in al Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, & hee made as though he would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, and the day is farre passed. And he went in, to tary with thē. And it came to passe, as he sate at meat with them, he tooke bread, and blessed it, & brake, and gaue to them. And their eyes were opened, & they knew him: and he vanished out of their sight. And they said betweene themselues, Did not our hearts burn within vs, while he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre and returned to Hierusalem, and found the eleuen gathered together, and them that were with him, saying, The Lord is risen in deed, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

Tuesday in Easter weeke.

The Collect.

ALmightie Father which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: graunt vs so to put away the leauen of malice and wickednesse, that wee may alway

alway serue thee in pureneſſe of liuing and trueth, through Jeſus Chriſt our Lord.

The Epiſtle.

Act.13.26

Ye men and brethren, children of the generation of Abraham, and whoſoeuer among you feareth God, to you is this worde of ſaluation ſent. For the inhabiters of Hieruſalem, and their rulers, becauſe they knew him not, nor yet the voyces of the Prophetes, which are read euery Sabboth day, they haue fulfilled them in condemning him. And when they found no cauſe of death in him, yet deſired they Pilate to kil him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a ſepulchre. But God rayſed him againe from death the third day, and hee was ſeene many dayes of them which went with him from Galilee to Hieruſalem, which are witneſſes vnto the people. And wee declare vnto you, how that the promiſe which was made vnto the Fathers, God hath fulfilled vnto their children, euen vnto vs, in that he rayſed vp Jeſus againe, euen as it is written in the ſecond Pſalme, Thou art my ſonne, this day haue I begotten thee. As concerning that he raiſed him vp from death, now no more to returne to corruption, hee ſayde on this wiſe, The holy promiſes made to Dauid, will I giue faithfully vnto you. Wherefore he ſaieth alſo in another place, Thou ſhalt not ſuffer thine holy one to ſee corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on ſleepe, and was layd vnto his fathers, and ſaw corruption. But hee whom God raiſed againe, ſaw no corruption. Bee it knowen vnto you therefore (yee men and brethren) that through this man is preached vnto you forgiueneſſe of ſinnes, and that by him all that beleeue, are iuſtified from all things, from which ye could not be iuſtified by the law of Moſes. Beware therefore, leaſt that fal on you, which is ſpoken of in the Prophets, Behold ye deſpiſers, and wonder, and periſh ye: For I doe a worke in your dayes, which yee ſhall not beleeue, though a man declare it vnto you.

The first Sunday after Easter.

The Gospel.

Luk.24.36 IEsus stood in the mids of his disciples, and sayd vnto them, Peace be vnto you: It is I, feare not. But they were abashed & afrayd, and supposed that they had seene a spirite. And hee sayd vnto them, Why are yee troubled, and why doe thoughtes arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle me, and see: for a spirite hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his hands and his feete. And while they yet beleeued not for ioy, and wondred, he said vnto them, Haue ye here any meate? And they offered him a piece of a broyled fish, and of an honie combe. And he tooke it and did eate before them. And he said vnto them, These are ỹ wordes which I spake vnto you, while I was yet with you: that all must needs be fulfilled which were written of me in the lawe of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and sayd vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should bee preached in his name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmightie God, which, &c. (As at the Communion on Easter day.)

The Epistle.

1.Ioh.5.4. ALl that is borne of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is hee that ouercommeth the world, but he that beleeueth that Iesus is the sonne of God? This Iesus Christ is hee that came by water and blood: not by Water onely, but by Water and blood. And it is

is the spirit that beareth witnesse, because the spirit is trueth. For there are three which beare record in heauen, the father, the Word, and the holy Ghost, and these three are one. And there are three which beare record in earth, the spirit, and water, and blood, and these three are one. If we receiue the witnesse of men, the witnes of God is greater: for this is the witnesse of God, which he testified of his sonne. He that beleeueth on the sonne of God, hath the witnesse in himselfe: He that beleeueth not God, hath made him a liar, because he beleeueth not the record that God gaue of his sonne. And this is the record, how that God hath giuen vnto vs eternal life, and this life is in his sonne. He that hath the sonne, hath life, and he that hath not the sonne of God, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabboths, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus and stoode in the middes, and sayd vnto them, Peace be vnto you. And when he had so sayd, hee shewed vnto them his handes and his side. Then were the disciples glad when they saw the Lord. Then sayd Iesus to them againe, Peace be vnto you. As my father sent me, euen so send I you also. And when he had sayd these Words, he breathed on thē, and sayd vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes yee remit, they are remitted vnto them, and Whosoeuers sinnes ye retaine, they are retained. Ioh. 20. 19

The second sunday after Easter.

The Collect.

ALmightie God, which hast giuen thine only sonne to be vnto vs both a sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankefully receiue that his inestima-

ineſtimable benefit, and alſo dayly endeuour our ſelues to follow the bleſſed ſteps of his moſt holy life.

The Epiſtle.

1.Pet.2.16 THis is thanke worthy, if a man for conſcience toward God endure griefe, and ſuffer wrong vndeſerued. For what praiſe is it, if when ye be buffetted for your faults, yee take it patiently? But and if when ye doe well, ye ſuffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were yee called. For Chriſt alſo ſuffered for vs, leauing vs an example that yee ſhould folow his ſteps, Which did no ſinne, neither was there guile found in his mouth. Which When he was reuiled, reuiled not againe: When he ſuffered, he threatened not, but committed the vengeance to him that iudgeth righteouſly. Which his owne ſelfe bare our ſinnes in his body on the tree, that We being deliuered from ſinne, ſhould liue vnto righteouſnes, by whoſe ſtripes ye were healed. For ye were as ſheepe going aſtray, but are nowe turned vnto the ſhepheard and Biſhop of your ſoules.

The Goſpel.

Ioh.10.11 CHriſt ſayd to his Diſciples, I am the good ſhepheard. A good ſhepheard giueth his life for the ſheep. An hired ſeruant, and he which is not the ſhepheard (neither the ſheepe are his owne) ſeeth the woolfe comming, and leaueth the ſheepe, and fleeth, and the woolfe catcheth and ſcattreth the ſheepe. The hired ſeruant fleeth, becauſe he is an hired ſeruant, and careth not for the ſheepe. I am the good ſhepheard, and know my ſheepe, and am knowen of mine. As my father knoweth me, euen ſo knowe I alſo my father. And I giue my life for the ſheepe. And other ſheepe I haue, which are not of this folde: them alſo muſt I bring, and they ſhall heare my voyce, and there ſhalbe one folde, and one ſhepheard.

The

The third ſunday after Eaſter.

The Collect.



Almighty God, which ſheweſt to all men, that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteouſnes: grant vnto all them that be admitted into the fellowſhip of Chriſtes religion, that they may eſchew thoſe things that be contrary to their profeſſion, & follow all ſuch things as be agreeable to the ſame, through our Lord Jeſus Chriſt.

The Epiſtle.



Early beloued, I beſeech you as ſtrangers and pilgrimes, abſteine from fleſhly luſtes, which fight againſt the ſoule, and ſee that ye haue honeſt conuerſation among ỹ gentiles, that where as they backbite you as euill doers, they may ſee your good workes, & praiſe God in the day of viſitation. Submit your ſelues therefore euery man for the Lords ſake, whether it be vnto the king, as vnto the chiefe head, either vnto rulers, as vnto them that are ſent of him for the puniſhment of euill doers, but for the laud of them that doe well. For ſo is the will of God, that with well doing ye may ſtop the mouthes of fooliſh and ignorant men, as free, and not as hauing the libertie for a cloke of maliciouſneſſe, but euen as the ſeruants of God. Honour all men: Loue brotherly fellowſhippe: Feare God: Honour the King. 1. Pet. 2. 11.

The Goſpel.



Jeſus ſayd to his Diſciples, After a while ye ſhall not ſee me, & againe, after a while ye ſhal ſee me, for I goe to the Father. Then ſayde ſome of his Diſciples betweene themſelues, what is this that hee ſayeth vnto vs, After a while yee ſhall not ſee mee, and againe, after a while ye ſhall ſee me, and that I go to the father? They ſaid therefore, what is this that hee ſayeth, After a while? wee can not tell what he ſayth. Jeſus perceiued that they would aſke Ioh. 16. 16

aſke him, and ſayd vnto them, Ye enquire of this betweene your ſelues, becauſe I ſayd, After a while ye ſhall not ſee me, and againe, After a while ye ſhall ſee me. Verily, verily I ſay vnto you, Yee ſhall weepe and lament, but contrariwiſe the world ſhall reioyce. Ye ſhall ſorrow, but your ſorrow ſhall be turned to ioy. A woman when ſhe trauaileth, hath ſorrow, becauſe her houre is come: but aſſoone as ſhee is deliuered of the childe, ſhe remembreth no more the anguiſh, for ioy that a man is borne into the world. And ye now therefore haue ſorrow: but I will ſee you againe, and your hearts ſhal reioyce, and your ioy ſhall no man take from you.

The fourth ſunday after Eaſter.

The Collect.

ALmightie God, which doeſt make the mindes of all faithfull men to be of one will, graunt vnto thy people, that they may loue the thing which thou commaundeſt, and deſire that which thou doeſt promiſe, that among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed, whereas true ioyes are to be found, through Chriſt our Lord.

The Epiſtle.

Iam. 1. 17. EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whome is no variablenes, neither ſhadowe of change. Of his owne will begate he vs with the word of trueth, that wee ſhoulde bee the firſt fruites of his creatures. Wherefore, deare brethren, let euery man be ſwift to heare, ſlowe to ſpeake, ſlowe to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthineſſe, and ſuperfluitie of maliciouſneſſe, and receiue with meekeneſſe the word that is grafted in you, which is able to ſaue your ſoules.

The

The fourth Sunday after Easter.

The Gospel.



Iesus sayd vnto his disciples, Now I go my way to him that sent me, and none of you asketh me whither I goe: but because I haue sayd such things vnto you, your hearts are full of sorrow. Neuertheless, I tell you the trueth, it is expedient for you that I goe away. For if I goe not away, that comforter will not come vnto you: but if I depart, I will send him vnto you. And when he is come, he will rebuke the world of sin, and of righteousnesse, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnesse, because I goe to my Father, and ye shall see me no more. Of iudgement, because the prince of this world is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit, when he is come, which is the spirit of trueth, he will leade you into all trueth. He shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come. He shall glorifie me: for he shal receiue of mine, and shall shew vnto you. All things that the Father hath, are mine: therefore sayd I vnto you, that he shall take of mine, and shew vnto you. Iohn 16.5.

The fifth sunday after Easter.

The Collect.

LOrd, from whom all good things do come, graunt vs thy humble seruants, that by thy holy inspiration we may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ.

The Epistle.



Bee that ye be doers of the word, and not hearers onely, deceiuing your owne selues. For if any man heard the worde, and declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse: For assoone as hee hath looked on himselfe, he Iam. 1. 22.

he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfect law of libertie, and continueth therein, if he be not a forgetfull hearer, but a doer of the worke, the same shalbe happy in his deed. If any man among you seeme to be deuout, & refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father, is this, to visit the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The Gospell.

Ioh. 16. 23



Erily, verily I say vnto you, whatsoeuer yee aske the Father in my name, he will giue it you. Hitherto haue ye asked nothing in my name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbes. The time will come, when I shall no more speake vnto you by prouerbes, but I shall shew you plainly from my Father. At that day shall yee aske in my Name, and I say not vnto you, that I will speake vnto my Father for you: for the Father himselfe loueth you, because yee haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the world. Againe, I leaue the world, and goe to the Father. His disciples sayde vnto him, Loe, now thou talkest plainly, and speakest no prouerbe. Now are we sure that thou knowest all things, and needest not that any man shoulde aske thee any question, therefore beleeue we that thou camest from God. Jesus answered them, Now ye do beleeue: beholde, the houre draweth nigh, and is alreadie come, that ye shall be scattered euery man to his owne, and shall leaue mee alone: And yet am I not alone, for the Father is with me. These words haue I spoken vnto you, that in me yee might haue peace, for in the world shal ye haue tribulation: But be ye of good cheere, I haue ouercome the world.

The

The Aſcenſion day.

The Collect.

GRaunt wee beſeech thee Almightie God, that like as wee doe beleeue thy onely begotten Sonne our Lorde to haue aſcended into the heauens: ſo wee may alſo in heart and minde thither aſcend, and with him continually dwell.

The Epiſtle.

IN the former treatiſe, deare Theophilus, wee haue ſpoken of all that Jeſus beganne to do and teach, vntill the day in which he was taken vp, after that he through the holy Ghoſt had giuen commaundements vnto the Apoſtles, whom he had choſen, to whom alſo he ſhewed himſelfe aliue after his paſſion (and that by many tokens) appearing vnto them fortie dayes, and ſpeaking of the kingdome of God, and gathered them together, and commanded them that they ſhould not depart from Hieruſalem, but to wait for the promiſe of the father, whereof (ſayeth he) ye haue heard of me. For John truely baptized with water, but ye ſhall be baptized with the holy Ghoſt after theſe few dayes. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And hee ſayd vnto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his owne power. But ye ſhall receiue power after the holy Ghoſt is come vpon you: and ye ſhall be witneſſes vnto me, not onely in Hieruſalem, but alſo in all Iurie, and in Samaria, and euen vnto the worldes end. And when hee had ſpoken theſe things, while they beheld, hee was taken vp on high, & a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen as he went, behold, two men ſtood by them in white apparell, which alſo ſayde, Yee men of Galilee, why ſtand yee gazing vp into heauen? This ſame Jeſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him go into heauen. Acts 1.1.

The

The Aſcenſion day.

The Goſpel.

Mark.16. 14. IEſus appeared vnto the eleuen as they ſate at meate, & caſt in their teeth their vnbeliefe and hardnes of heart, becauſe they beleeued not them which had ſeene that he was riſen againe from the dead. And he ſaid vnto thē, Go ye into all the World, & preach the Goſpel to all creatures: He that beleeueth and is baptized, ſhalbe ſaued: but he that beleeueth not, ſhalbe damned. And theſe tokens ſhall follow them that beleeue: In my name they ſhall caſt out deuils, they ſhal ſpeake with new tongues, they ſhall driue away ſerpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their handes on the ſicke, and they ſhall recouer. So when the Lord had ſpoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lorde working with them, and confirming the worde with miracles following.

Sunday after Aſcenſion day.

The Collect.



God, the King of glory, which haſt exalted thine onely Sonne Jeſus Chriſt with great triumph vnto thy kingdome in heauen: wee beſeech thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, & exalt vs vnto the ſame place whither our Sauior Chriſt is gone before, Who liueth & reigneth, &c.

The Epiſtle.

1.Pet.4.7. THe end of al things is at hand. Be ye therfore ſober, and watch vnto prayer. But aboue all things haue feruent loue amōg your ſelues: For loue ſhall couer the multitude of ſinnes. Be yee harbourous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters

niſters of the manifolde graces of God. If any man ſpeake, let him talke as the wordes of God. If any man miniſter, let him do it, as of the abilitie which God miniſtreth to him, that God in all thinges may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for euer and euer. Amen.

The Goſpel.

WHen the comforter is come, whom I will ſend vnto you from the Father (euen the ſpirit of trueth, which proceedeth of the father) he ſhall teſtifie of me, & ye ſha'll beare witneſſe alſo, becauſe ye haue bene with me from ỹ beginning. Theſe thinges haue I ſayd vnto you, becauſe yee ſhoulde not be offended. They ſhall excommunicate you, yea the time ſhall come, that whoſoeuer killeth you, will thinke that he doth God ſeruice. And ſuch things will they doe vnto you, becauſe they haue not knowen the Father, neither yet me. But theſe thinges haue I tolde you, that when the time is come, ye may remember then that I tolde you. Ioh. 15. 16.

VVhitſunday.

The Collect.

GOd which as vpō this day haſt taught the hearts of thy faithfull people, by the ſending to them the light of thy holy Spirit: Grant vs by the ſame ſpirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Chriſt Jeſu our Sauiour, Who liueth and reigneth with thee, in the vnitie of the ſame Spirit, one GOD, World without end. Amen.

VVhitſunday.

The Epiſtle.

Acts 2.1. VVhen the fiftie dayes were come to an ende, they were all with one accord together in one place, and ſuddenly there came a ſounde from heauen, as it had bene the comming of a mightie winde, and it filled all the houſe where they ſate. And there appeared vnto them clouen tongues, like as they had bene of fire, & it ſate vpon ech one of them, and they were all filled with the holy Ghoſt, and began to ſpeake with other tongues, euen as the ſame Spirit gaue them vtterance. Then were dwelling at Hieruſalem Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noiſed about, the multitude came together, and were aſtonied, becauſe that euerie man hearde them ſpeake with his owne language. They woondered all, and marualled, ſaying among themſelues, Behold, are not all theſe which ſpeake, of Galilee: And howe heare wee euery man his owne tongue wherein we were borne: Parthians, and Medes, and Elamites, and the inhabiters of Meſopotamia, and of Iurie, and of Cappadocia, of Pontus and Aſia, Phrygia, and Pamphylia, of Egypt, and of the partes of Libya, which is beſide Cyrene, and ſtrangers of Rome, Iewes and Proſelites, Creetes and Arabians, wee haue heard them ſpeake in our owne tongues the great workes of God.

The Goſpel.

Ioh.14.15 IEſus ſayd vnto his diſciples, If ye loue me, keepe my commaundements, and I wil pray the father, and he ſhall giue you another comforter, that hee may abide with you for euer, euen the ſpirit of trueth, whom the world can not receiue, becauſe the world ſeeth him not, neither knoweth him: But yee know him, for hee dwelleth with you, and ſhall be in you. I will not leaue you comfortleſſe, but will come to you. Yet a little while, and the world ſeeth me no more, but ye ſee me: For I liue, and ye ſhall liue. That day ſhall ye know, that I am in my father, and you in me, and I in you. He that hath my commandements, & keepeth

peth them, the ſame is he that loueth me. And he that loueth me, ſhalbe loued of my Father, and I will loue him, and will ſheiv mine owne ſelfe vnto him. Judas ſayth vnto him (not Judas Iſcariot) Lorde, what is done that thou wilt ſhewe thy ſelfe vnto vs, and not vnto the world? Jeſus auſwered, and ſayd vnto him, If a man loue me, he will keepe my ſayings, and my Father will loue him, and we will come vnto him, and dwell with him. He that loueth me not, keepeth not my ſayings. And the word which ye heare, is not mine, but the fathers which ſent me. Theſe things haue I ſpoken vnto you, being yet preſent with you: but the comforter, which is the holy Ghoſt, whom my Father will ſend in my name, hee ſhal teach you all things, and bring al things to your remembrance, whatſoeuer I haue ſayde vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heartes be grieued, neither feare. Ye haue heard how I ſayd vnto you, I go and come againe vnto you. If ye loued me, ye would verily reioyce, becauſe I ſayd, I go vnto the father: For the father is greater then I. And nowe haue I ſhewed you before it come, that when it is come to paſſe, ye might beleeue. Hereafter will I not talke many words vnto you: for the prince of this world commeth, and hath nought in mee, but that the world may know that I loue the father. And as the father gaue me commandement, euen ſo do I.

Munday in VVhitſunvveeke.

The Collect.

GOD which as vpon this day haſt taught the heartes of thy faithfull, &c. As vpon Whitſunday.

The Epiſtle.

THen Peter opened his mouth, and ſayd, Of a trueth I perceiue that there is no reſpect of perſons with God: but in all people, he that feareth him, and worketh righteouſnes, is accepted with him. Ye know the preaching that God ſent vnto the children of Iſrael, preaching peace by Jeſus Chriſt, which is Lord Act. 10. 34

ouer all things. Which preaching was published throwout all Iurie, and beganne in Galilee, after the baptisme which Iohn preached, how God anoynted Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things, which he did in the land of the Iewes, and at Hierusalem: whom they slew and hanged on a tree: him God raised vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after hee arose from death. And hee commanded vs to preach vnto the people, and to testifie, that it is he which was ordeined of God to be the iudge of quicke and dead. To him giue all the Prophets witnesse, that through his name, whosoeuer beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these wordes, the holy Ghost fell on all them which heard the preaching. And they of the circumcision, which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shedde out the gift of the holy Ghost. For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptised, which haue receiued the holy Ghost aswell as we? And he commaunded them to be baptised in the name of the Lord. Then prayed they him to tarie a few dayes.

The Gospel.

Iob. 3. 16.

SO God loued the world, that he gaue his only begotten sonne, that whosoeuer beleeueth in him, shoulde not perish, but haue euerlasting life. For God sent not his sonne into the worlde to condemne the world, but that the world through him might be saued. He that beleeueth on him, is not condemned. But he that beleeueth not, is condemned already, because hee hath not beleeued in the name of the onely begotten sonne of God.

And

Tueſday in VVhitſunweeke.

And this is the condemnation, that light is come into the worlde, and men loued darkeneſſe more then light, becauſe their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, leaſt his deedes ſhould be reprooued. But he that doth the trueth, commeth to the light, that his deedes may be knowen, how that they are wrought in God.

Tueſday in VVhitſunweeke.

The Collect.

GOD which as vpon this day haſt taught the heartes of thy faithful people, &c. As vpon VVhitſunday.

The Epiſtle.

VVhen the Apoſtles which were at Hieruſalem, heard ſay that Samaria had receiued the word of God, they ſent vnto them Peter and John: which when they were come downe, prayed for them, that they might receiue the holy Ghoſt. Act.8.14. For as yet hee was come on none of them, but they were baptized onely in the name of Chriſt Jeſu. Then layd they their handes on them, and they receiued the holy Ghoſt.

The Goſpel.

VErily, verily I ſay vnto you, hee that entreth not in by the doore into the ſheepefolde, but climeth vp ſome other way, the ſame is a thiefe and a murderer. But he that entreth in by the doore, is the ſhepheard of the ſheepe: To him the porter openeth, and the ſheepe heare his voice, and he calleth his owne ſheepe by name, and leadeth them out. And when he hath ſent forth his owne ſheepe, he goeth before them and the ſheepe follow him, for they know Ioh.10.1.

hys voice. A ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers. This prouerbe ſpake Jeſus vnto thē, but they vnderſtood not what things they were which he ſpake vnto them. Then ſayd Jeſus vnto them againe, Verily, verily I ſay vnto you, I am the doore of ỹ ſheepe. All, euen as many as came before me, are theeues and murderers, but the ſheepe did not heare them. I am the doore, by me if any enter in, he ſhalbe ſafe, and ſhall go in and out, and finde paſture. A thiefe commeth not but for to ſteale, kill, and deſtroy. I am come that they might haue life, and that they might haue it more abundantly.

Trinitie ſunday.

The Collect.

ALmightie and euerlaſting God, which haſt giuen vnto vs thy ſeruaunts grace, by the confeſſion of a true faith to acknowledge the glory of the eternal Trinitie, and in the power of the diuine Maieſtie to worſhippe the Vnitie: We beſeech thee, that through the ſtedfaſtnes of this faith We may euermore be defended from all aduerſitie, Which liueſt and reigneſt one God, World without end, Amen.

The Epiſtle.

Apoc. 4. 1. AFter this I looked, and behold, a doore was open in heauen, and the firſt voice which I heard, was as it were of a trumpet, talking with me, which ſayd, Come vp hither, and I will ſhew thee things which muſt bee fulfilled hereafter. And immediatly I was in the ſpirit, and beholde, a ſeat was ſet in heauen, and one ſate on the ſeat. And hee that ſate, was to looke vpon, like vnto a Jaſper ſtone, and a Sardine ſtone. And there was a rainbow about the ſeat, in ſight like vnto an Emerald. And about the ſeate were foure and twentie ſeates, and vpon the ſeates foure & twentie Elders ſitting, clothed in white raiment, and had on their heads crownes of golde. And out of the ſeat proceeded lightnings, and thunderings, and voices. And there were

were seuen lampes of fire burning before the seate, which are the seuen spirits of God. And before the seate there was a sea of glasse like vnto Christall, and in the mids of the seate, and round about the seate, were foure beastes full of eyes before and behind. And the first beast was like a Lion, and the second beast like a Calf, and the third beast had a face like a mã, and the fourth beast was like a flying Eagle. And the foure beasts had each of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, Holy, holy Lord God almighty, which was, and is, and is to come. And when those beasts gaue glory, and honour, and thankes to him that sate on the seate (which liueth for euer and euer) the foure and twentie Elders fell down before him that sate on the throne, and worshipped him that liueth for euer, and cast their crowns before the throne, saying, Thou art worthie, O Lorde our God, to receiue glory, & honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

The Gospel.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and sayde vnto him, Rabbi, wee know that thou art a teacher come from God, for no man could doe such miracles as thou doest, except God were with him. Iesus answered, and sayd vnto him, Uerily, verily I say vnto thee, Except a man bee borne from aboue, hee cannot see the kingdome of God. Nicodemus sayde vnto him, Howe can a man bee borne when hee is olde? Can he enter into his mothers wombe, and be borne againe? Iesus answered, Uerily, verilie I say vnto thee, Except a man be borne of water and of the spirite, he cannot enter into the kingdome of God. That which is borne of the flesh, Iohn 3.1.

flesh, is flesh: and that which is borne of the spirite, is spirite. Marueile not thou that I sayd vnto thee, Yee must bee borne from aboue. The winde bloweth where it lusteth, and thou hearest the sound therof, but thou canst not tel whence it cometh, nor whither it goeth: So is euery one that is borne of the spirit. Nicodemus answered, and said vnto him, How can these things be? Jesus answered and said vnto him, Art thou a master in Israel, and knowest not these things? Verily, verily I say vnto thee, We speak that we know, and testifie that we haue seene, & ye receiue not our witnesse. If I haue told you earthly things, & ye beleeue not, how shall ye beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but hee that came downe from heauen, euen the sonne of man which is in heauen. And as Moses lift vp the serpent in the wildernes, euen so must the sonne of man be lift vp, ỹ whosoeuer beleeueth in him, perish not, but haue euerlasting life.

The first Sunday after trinitie.

The Collect.

GOD, the strength of all them that trust in thee, mercifully accept our prayers: And because the weakenesse of our mortal nature can do no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commaundements we may please thee both in will & deed, through Jesus Christ our Lord.

The Epistle.

1. Ioh. 4. 7. DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. Hee that loueth not, knoweth not God: For God is loue. In this appeareth the loue of God to vsward, because that God sent his onely begotten sonne into the world, that wee might liue through him. Herein is loue, not that wee loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes.

Dearely

Dearely beloued, if God so loued vs, wee ought also one to loue another. No man hath seene God at any time. If wee loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know wee that wee dwell in him, and hee in vs, because hee hath giuen vs of his Spirit. And wee haue seene, and doe testifie, that the father sent the sonne to be the Sauiour of the world. Whosoeuer confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleeued the loue that GOD hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should trust in the day of iudgement: For as he is, euen so are we in this world. There is no feare in loue, but perfect loue casteth out feare: for feare hath painefulnesse. He that feareth, is not perfect in loue. Wee loue him, for he loued vs first. If any man say, I loue God, & yet hate his brother, he is a liar. For how can he that loueth not his brother whom he hath seene, loue God whom he hath not seene? And this commaundement haue wee of him, that hee which loueth God, should loue his brother also.

The Gospel.

THere was a certaine riche man, Luk. 16. 19
which was clothed in purple and fine white, and fared deliciouslie euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to bee refreshed with the crummes which fell from the rich mans boorde, and no man gaue vnto him: The dogges came also and licked his sores. And it fortuned that the begger died, and was carried by the Angels into Abrahams bosome. The rich man also died, and was buried. And being in hell in torments, hee lift vp his eyes, and sawe Abraham afarre off, and Lazarus in his bosome, and hee cried, and sayd, Father Abraham, haue mercie on me, and send

ſend Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham sayde, Sonne, remember that thou in thy life time receiuedſt thy pleaſure, and contrariwiſe Lazarus receiued paine: but now he is comforted, & thou art puniſhed. Beyond all this, betweene vs and you there is a great ſpace ſet, ſo that they which would go from hence to you, can not, neither may come from thence to vs. Then he ſayd, I pray thee therefore father, ſende him to my fathers houſe, (for I haue fiue brethren) for to warne them, leſt they come alſo into this place of torment. Abraham ſaid vnto him, They haue Moſes and the Prophets, let them heare them. And he ſayd, Nay father Abraham, but if one come vnto them from the dead, they will repent. He ſayd vnto him, If they heare not Moſes and the Prophets, neither will they beleeue, though one aroſe from death againe.

The ſecond ſunday after trinitie.

The Collect.

LOrd, make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer faileſt to helpe and gouerne them whome thou doeſt bring vp in thy ſtedfaſt loue. Grant this, &c.

The Epiſtle.

1.Ioh.3.13 MArueile not my brethren, though the worlde hate you. Wee know that we are tranſlated from death vnto life, becauſe we loue the brethren. He that loueth not his brother, abideth in death. Whoſoeuer hateth his brother, is a manſlayer. And ye know that no manſlayer hath eternall life abiding in him. Hereby perceiue we loue, becauſe he gaue his life for vs, and wee ought to giue our liues for the brethren. But who ſo hath this worlds good, & ſeeth his brother haue neede, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deed and in veritie.

Hereby

hereby we know that we are of the veritie, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue wee trust to Godward, and whatsoeuer we aske, wee receiue of him, because wee keepe his commandements, and doe those things which are pleasant in his sight. And this is his commandement, that we beleeue on the name of his sonne Iesus Christ, and loue one another, as he gaue commandement. And hee that keepeth his commandements, dwelleth in him, and hee in him: and hereby we know that he abideth in vs, euen by the spirit which he hath giuen vs.

The Gospel.

A Certaine man ordeined a great supper, and bade many, and sent his seruant at supper time, to say to them that were bidden, Come, for all things are nowe readie. And they all at once began to make excuse. The first sayd vnto him, I haue bought a farme, and I must needes goe and see it, I pray thee haue mee excused. And another sayd, I haue bought fiue yoke of oxen, & I go to proue them, I pray thee haue me excused. And another said, I haue married a wife, & therfore I cannot come. And the seruant returned, and brought his master word againe thereof. Then was the good man of the house displeased, and sayd to his seruant, Goe out quickly into the streetes and quarters of the city, and bring in hither the poore, and feeble, and the halte, and blind. And the seruant sayd, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord sayd vnto the seruant, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper. Lu. 14. 16.

The

The iij. Sunday after Trinitie.

The Collect.

LOrd, wee beseech thee mercifully to heare vs, and vnto whom thou hast giuen an heartie desire to pray, graunt that by thy mightie ayde, we may be defended, through Iesus Christ our Lord.

The Epistle.

1. Pet. 5. 5. SUbmit your selues euery man one to another, knit your selues together in lowlinesse of minde: For God resisteth the proud, & giueth grace to the humble. Submit your selues therefore vnder the mightie hand of God, that hee may exalt you when the time is come. Cast all your care vpon him, for hee careth for you. Be sober, and watch: for your aduersarie the deuil, as a roaring Lion walketh about, seeking whom he may deuour: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the World. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesu, shall his owne selfe (after that yee haue suffered a litle affliction) make you perfect, settle, strengthen and stablish you. To him bee glory and dominion for euer and euer. Amen.

The Gospel.

Luk. 15. 1. THen resorted vnto him al the Publicans & sinners, for to heare him. And the Pharises & Scribes murmured, saying, Hee receiueth sinners, & eateth with them. But hee put forth this parable vnto them, saying, What man among you, hauing an hundreth sheepe (if he lose one of them) doth not leaue ninetie and nine in the Wildernesse, and goeth after that which is lost, vntill hee finde it? And when hee hath found it, hee layeth it on his shoulders with ioy: and assoone as hee commeth home,

The iiij. ſunday after trinitie.

ome, he calleth together his louers and neighbours, ſaying nto them, Reioyce with mee, for I haue found my ſheepe hich was loſt. I ſay vnto you, that likewiſe ioy ſhall be in eauen ouer one ſinner that repenteth, more then ouer nine- e and nine iuſt perſons, which neede no repentance. Either hat woman, hauing ten groats (if ſhe loſe one) doeth not ght a candle, and ſweepe the houſe, and ſeeke diligently till he find it: and when ſhe hath found it, ſhe calleth her louers nd her neighbours together, ſaying, Reioyce with me, for I aue foũd the grote which I loſt. Likewiſe, I ſay vnto you, hall there bee ioy in the preſence of the Angels of God, ouer ne ſinner that repenteth.

The iiij. ſunday after trinitie.

The Collect.

GOd the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy: encreaſe and multiplie vpon vs thy mercie, that thou being our ruler & guide, we may ſo paſſe through things temporall, that we finally loſe not the things eternall: Grant this heauenly father, for Jeſus Chriſts ſake our Lord.

The Epiſtle.

I Suppoſe that the afflictions of this life are not worthy of the glory which ſhalbe ſhewed vpon vs. For the feruent deſire of ỹ creature abideth, looking whẽ the ſonnes of God ſhal appeare, becauſe the creature is ſubdued to vanitie againſt the will thereof, but for his will which hath ſubdued the ſame in hope. For the ſame crea- ture ſhall be deliuered from the bondage of corruption, into the glorious libertie of the ſonnes of God. For we know that euery creature groneth with vs alſo, and trauaileth in paine, euen vnto this time: not onely it, but we alſo which haue the firſt fruits of the ſpirit, mourne in our ſelues alſo, and wait for the adoption of the children of God, euen the deliuerance of our bodies. Rom.8.18.

The

The iij. Sunday after Trinitie.

The Collect.

LOrd, wee beseech thee mercifully to heare vs, and vnto whom thou hast giuen an heartie desire to pray, graunt that by thy mightie ayde, We may be defended, through Iesus Christ our Lord.

The Epistle.

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Luk. 15. 1. 

saying, What man among you, hauing an hundreth sheepe (if he lose one of them) doth not leaue ninetie and nine in the Wildernesse, and goeth after that which is lost, vntill hee finde it: And when hee hath found it, hee layeth it on his shoulders with ioy: and assoone as hee commeth home,

ome, he calleth together his louers and neighbours, ſaying nto them, Reioyce with mee, for I haue found my ſheepe hich was loſt. I ſay vnto you, that likewiſe ioy ſhall be in eauen ouer one ſinner that repenteth, more then ouer nine- e and nine iuſt perſons, which neede no repentance. Either hat woman, hauing ten groats (if ſhe loſe one) doeth not ght a candle, and ſweepe the houſe, and ſeeke diligently till he find it? and when ſhe hath found it, ſhe calleth her louers neighbours together, ſaying, Reioyce with me, for I

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r trinitie.

uſt in thee, without hing is holy: encreaſe ertie, that thou being paſſe through things ings eternall: Grant ake our Lord.

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The

The iij. Sunday after Trinitie.

The Collect.

LOrd, wee beseech thee mercifully to heare vs, and vnto whom thou hast giuen an heartie desire to pray, graunt that by thy mightie ayde, We may be defended, through Iesus Christ our Lord.

The Epistle.

1. Pet. 5. 5. SUbmit your selues euery man one to another, knit your selues together in lowlinesse of minde: For God resisteth the proud, & giueth grace to the humble. Submit your selues therefore vnder the mightie hand of God, that hee may exalt you When the time is come. Cast all your care vpon him, for hee careth for you. Be sober, and Watch: for your aduersarie the deuil, as a roaring Lion walketh about, seeking Whom he may deuour: Whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the World. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesu, shall his owne selfe (after that yee haue suffered a litle affliction) make you perfect, settle, strengthen and stablish you. To him bee glory and dominion for euer and euer. Amen.

The Gospel.

Luk. 15. 1. THen resorted vnto him al the Publicans & sinners, for to heare him. And the Pharises & Scribes murmured, saying, Hee receiueth sinners, & eateth with them. But hee put forth this parable vnto them, saying, What man among you, hauing an hundreth sheepe (if he lose one of them) doth not leaue ninetie and nine in the Wildernesse, and goeth after that which is lost, vntill hee finde it? And when hee hath found it, hee layeth it on his shoulders with ioy: and assoone as hee commeth home,

The iiij. ſunday after trinitie.

ome, he calleth together his louers and neighbours, ſaying nto them, Reioyce with mee, for I haue found my ſheepe hich was loſt. I ſay vnto you, that likewiſe ioy ſhall be in eauen ouer one ſinner that repenteth, more then ouer nine- e and nine iuſt perſons, which neede no repentance. Either hat woman, hauing ten groats (if ſhe loſe one) doeth not ght a candle, and ſweepe the houſe, and ſeeke diligently till e find it: and when ſhe hath found it, ſhe calleth her louers nd her neighbours together, ſaying, Reioyce with me, for I aue foũd the grote which I loſt. Likewiſe, I ſay vnto you, hall there bee ioy in the preſence of the Angels of God, ouer ne ſinner that repenteth.

The iiij. ſunday after trinitie.

The Collect.

GOd the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy: encreaſe and multiplie vpon vs thy mercie, that thou being our ruler & guide, we may ſo paſſe through things temporall, that we finally loſe not the things eternall: Grant this heauenly father, for Jeſus Chriſts ſake our Lord.

The Epiſtle.

I Suppoſe that the afflictions of this life are not worthy of the glory which ſhalbe ſhewed vpon vs. For the feruent deſire of ỹ creature abideth, looking whẽ the ſonnes of God ſhal appeare, becauſe the creature is ſubdued to vanitie againſt the will thereof, but for his will which hath ſubdued the ſame in hope. For the ſame crea- ture ſhall be deliuered from the bondage of corruption, into the glorious libertie of the ſonnes of God. For we know that euery creature groneth with vs alſo, and trauaileth in paine, euen vnto this time: not onely it, but we alſo which haue the firſt fruits of the ſpirit, mourne in our ſelues alſo, and wait for the adoption of the children of God, euen the deliuerance of our bodies. Rom.8.18.

The

The iiij. ſunday after trinitie.

The Goſpel.

Luk.6.36. BE ye mercifull, as your Father alſo is mercifull. Judge not, and ye ſhall not bee iudged. Condemne not, and ye ſhall not be condemned. Forgiue, and ye ſhall be forgiuen. Giue, and it ſhall bee giuen vnto you: good meaſure, and preſſed downe, and ſhaken together, and running ouer, ſhal men giue into your boſomes. For with the ſame meaſure that ye mete withall, ſhall other men mete to you againe. And he put forth a ſimilitude vnto them, Can the blind lead the blind? Do they not both fall into the ditch? The diſciple is not aboue his maſter. Euery man ſhall be perfect, euen as his maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beame that is in thine owne eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Firſt, thou hypocrite, caſt out the beame out of thine owne eie, then ſhalt thou ſee perfectly to pul out the mote that is in thy brothers eye.

The fift Sunday after trinitie.

The Collect.

GRaunt Lord, wee beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy gouernaunce, that thy Congregation may ioyfully ſerue thee in all godly quietneſſe, through Jeſus Chriſt our Lord.

The Epiſtle.

1.Pet.3.8. BE you all of one minde, and of one heart, loue as brethren, be pitifull, be courteous, (meeke) not rendering euill for euill, or rebuke for rebuke: but contrarywiſe bleſſe, knowing that ye are thereunto called, euen that yee ſhould bee heires of the bleſſing. For he that doeth long after life, and loueth to ſee good dayes, let him refraine his

is tongue from euill, and his lips that they speake no guile. Let him eschew euill, and doe good, let him seeke peace and sue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lorde is ouer them that doe euill. Moreouer, who is hee that will harme you, if yee follow that which is good? yea, happy are yee if any trouble happen vnto you for righteousnesse sake. Be not ye afrayd for any terrour of them, neither bee ye troubled: but sanctifie the Lord God in your hearts.

The Gospel.

IT came to passe, that when the people preassed vpō him to heare the Word of God, hee stood by the lake of Genezareth, and saw two ships stand by ẏ lake side, but the fishermē were gone out of them, and were washing their nettes. And hee entered into one of the shippes (which pertained to Simon) and prayed him that hee would thrust out a little from the land. And he sate downe, and taught the people out of the ship. When hee had left speaking, hee sayd vnto Simon, Launch out into the deepe, and let slip your nets to make a draught. And Simon answered, and sayd vnto him, Master, we haue laboured all night, and haue taken nothing: Neuertheless, at thy commaundement I will loose foorth the net. And when they had so done, they enclosed a great multitude of fishes. But their net brake, and they beckened to their fellowes which were in the other ship, that they should come and helpe them. And they came, and filled both ships, that they sunke againe. When Simon Peter sawe this, hee fell downe at Jesus knees, saying, Lord, goe from me, for I am a sinful man. For he was astonied, and all that were with him, at the draught of fishes which they had taken: and so was also Luke 5.1.

alſo James and John the ſonnes of Zebedee, which were partners with Simon. And Jeſus ſayd vnto Simon, Feare not, from henceforth thou ſhalt catch men. And they brought the ſhips to land, and forſooke all, and followed him.

The ſixt ſunday after trinitie.

The Collect.

GOd which haſt prepared to them that loue thee ſuch good things as paſſe all mans vnderſtanding: powre into our hearts ſuch loue toward thee, that we louing thee in all things, may obtaine thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord.

The Epiſtle.

Rom. 6. 3. KNow ye not, that al we which are baptized in Jeſus Chriſt, are baptized to die with him? We are buried then with him by baptiſme for to die, that likewiſe as Chriſt was raiſed from death by the glorie of the Father, euen ſo we alſo ſhould walke in a new life. For if we be graft in death like vnto him, euen ſo ſhal we be partakers of the holy reſurrection: knowing this, that our old man is crucified with him alſo, that the body of ſinne might vtterly be deſtroyed, that henceforth we ſhould not be ſeruants vnto ſinne. For he that is dead, is iuſtified frō ſinne: Wherfore, if we be dead with Chriſt, we beleeue that wee ſhal alſo liue with him: Knowing that Chriſt being raiſed from death, dieth no more, death hath no more power ouer him. For as touching that he died, hee died concerning ſinne once: and as touching that he liueth, he liueth vnto God. Likewiſe conſider ye alſo, that yee are dead as touching ſinne, but are aliue vnto God, through Jeſus Chriſt our Lord.

The

The vij. ſunday after trinitie.

The Goſpel.

IEſus ſayd vnto his Diſciples, Except your righteouſnes exceed the righteouſneſſe of the Scribes and Phariſes, yee cannot enter into the kingdome of heauen. Yee haue heard that it was ſaid vnto them of old time, Thou ſhalt not kill: Whoſoeuer killeth, ſhall bee in danger of iudgement. But I ſay vnto you, that Whoſoeuer is angry with his brother vnaduiſedly, ſhalbe in danger of iudgement. And Whoſoeuer ſaith vnto his brother, Racha, ſhalbe in danger of a Counſaile. But Whoſoeuer ſaith, Thou foole, ſhall be in danger of hell fire. Therefore, if thou offereſt thy gift at the altar, and there remembreſt that thy brother hath ought againſt thee, leaue there thine offering before the altar, and go thy way firſt, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduerſarie quickly, whiles thou art in the way with him, leaſt at any time the aduerſarie deliuer thee to the iudge, and the iudge deliuer thee to the miniſter, and then thou be caſt into priſon. Uerily I ſay vnto thee, thou ſhalt not come out thence, till thou haſt paied the vttermoſt farthing. Mat. 5. 20.

The vij. ſunday after trinitie.

The Collect.

LOrd of all power & might, which art the authour and giuer of all good things, graffe in our hearts the loue of thy Name, increaſe in vs true religion, nouriſh vs with all goodnes, & of thy great merry keepe vs in the ſame, through Jeſus Chriſt our Lord.

The Epiſtle.

I Speake groſly, becauſe of the infirmitie of your fleſh. As ye haue giuen your members ſeruants to vncleanneſſe, & to iniquitie (from one iniquitie to another) euen ſo now giue ouer your members ſeruants vnto righteouſneſſe, that ye may be ſanctified. For when ye Rom. 6. 19

The viij. ſunday after trinitie.

were ſeruants of ſinne, ye were voyd of righteouſnes. What fruite had ye then in thoſe things whereof yee are now aſhamed? For the end of thoſe things is death. But now are yee deliuered from ſinne, & made the ſeruaunts of God, and haue your fruit to be ſanctified, and the end euerlaſting life: for the reward of ſinne is death, but eternall life is the gift of God, through Jeſus Chriſt our Lord.

The Goſpel.

Mar. 8. 1. IN thoſe dayes, when there was a very great company, & had nothing to eate, Jeſus called his diſciples vnto him, & ſayd vnto them, I haue compaſſion on the people, becauſe they haue bene now with me three dayes, and haue nothing to eate, and if I ſend them away faſting to their owne houſes, they ſhall faint by the way: for diuers of them came from farre. And his diſciples anſwered him, Where ſhould a man haue bread here in the wilderneſſe, to ſatisfie theſe? And hee aſked them, How many loaues haue ye? They ſayd, Seuen. And he commanded the people to ſit downe on the ground. And hee tooke the ſeuen loaues, and when he had giuen thanks, he brake, and gaue to his Diſciples to ſet before them: and they did ſet them before the people. And they had a few ſmal fiſhes: and when he had bleſſed, he commanded them alſo to be ſet before them. And they did eate, and were ſuffiſed. And they tooke vp of the broken meat that was left, ſeuen baſkets full. And they that did eate, were about foure thouſand. And he ſent them away.

The viij. ſunday after trinitie.

The Collect.

GOd whoſe prouidence is neuer deceiued, we humbly beſeech thee, that thou wilt put away from vs all hurtful things, and giue thoſe things which be profitable for vs, through Jeſus Chriſt our Lord.

The

The ix. ſunday after trinitie.

The Epiſtle.

BRethren, we are debters, not to the fleſh, to liue after the fleſh: For if ye liue after the fleſh, yee ſhall die. But if yee, through the ſpirite, doe mortifie the deedes of the body, ye ſhall liue. For as many as are led by the ſpirit of God, they are the ſonnes of God. For ye haue not receiued the ſpirit of bondage to feare any more: but ye haue receiued the ſpirit of adoption, whereby ye cry Abba, father. The ſame ſpirit certifieth our ſpirite, that we are the ſonnes of God. If we be ſonnes, then are we alſo heires, the heires (I meane) of God, and heires annexed with Chriſt, if ſo be that we ſuffer with him, that we may alſo be glorified together with him. Rom. 8. 12

The Goſpel.

BEware of falſe prophets, which come to you in ſheepes clothing, but inwardly they are rauening wolues: yee ſhall knowe them by their fruits. Doe men gather grapes of thornes: Or figs of thiſtles: Euen ſo, euery good tree bringeth foorth good fruites: but a corrupt tree bringeth foorth euill fruites. A good tree cannot bring forth bad fruits, neither can a bad tree bring foorth good fruits. Euery tree that bringeth not foorth good fruite, is hewen downe, and caſt into the fire. Wherefore, by their fruites ye ſhall know them. Not euery one that ſaieth vnto me, Lord, Lord, ſhall enter into the kingdome of heauen: but he that doeth the will of my father which is in heauen, he ſhal enter into the kingdom of heauen. Mat. 7. 15.

The ix. Sunday after trinitie.

The Collect.

GRaunt to vs Lorde, we beſeech thee, the ſpirite to thinke and doe alwayes ſuch things as bee rightfull, that we which cannot be without thee, may by thee be able to liue according to thy wil, through Jeſus Chriſt our Lord.

The ix. ſunday after trinitie.

The Epiſtle.

1.Cor.10. 1. BRethren, I would not that ye ſhould bee ignorant, how that our fathers were all vnder the cloud, and all paſſed through the ſea, and were all baptized vnder Moſes in the cloude, and in the Sea, and did all eate of one ſpirituall meate, and did all drinke of one ſpirituall drinke: and they dranke of the ſpirituall rocke that followed them, which rock was Chriſt. But in many of them had God no delight: for they were ouerthrowen in the Wilderneſſe. Theſe are enſamples to vs, that we ſhould not luſt after euill things, as they luſted: and that we ſhould not be worſhippers of Images, as were ſome of them, according as it is written: The people ſate downe to eate and drinke, & roſe vp to play. Neither let vs bee defiled with fornication, as ſome of them were defiled with fornication, and fel in one day three & twentie thouſand. Neither let vs tempt Chriſt, as ſome of them tempted, and were deſtroyed of ſerpents. Neither murmure ye, as ſome of them murmured, and were deſtroyed of the deſtroyer. All theſe things happened vnto them for enſamples: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherefore let him that thinketh he ſtandeth, take heed leaſt he fall. There hath none other tentation taken you, but ſuch as followeth the nature of man. But God is faithfull, which ſhall not ſuffer you to be tempted aboue your ſtrength, but ſhall in the midſt of temptatiõ make a way, that ye may be able to beare it.

The Goſpel.

Luk.16.1. IEſus ſayd vnto his Diſciples, There was a certaine rich man which had a ſteward, and the ſame was accuſed vnto him that hee had waſted his goods. And he called him, and ſaid vnto him, How is it that I heare this of thee? Giue accompts of thy Stewardſhip, for thou mayeſt be no longer Steward. The Steward ſayd within himſelfe, what ſhall I doe? For my maſter taketh away from me the Stewardſhip. I cannot dig, & to beg I am aſhamed

ashamed. I wote what to doe, that when I am put out of the Stewardship, they may receiue me into their houses. So when he had called all his masters debters together, hee sayd vnto the first, How much owest thou vnto my master? And he sayde, An hundred tunnes of oile. And he sayd vnto him, Take thy bill, and sit downe quickely, and write fiftie. Then sayd he to another, Howe much owest thou? And hee sayd, An hundred quarters of wheate. Hee sayd vnto him, Take thy bill, and write foure score. And the Lord commended the vniust Steward, because he had done wisely. For the children of this world are in their nation wiser then the children of light. And I say vnto you, make you friendes of the vnrighteous Mammon, that when ye shall haue neede, they may receiue you into euerlasting habitations.

The x. Sunday after trinitie.

The Collect.

LEt thy mercifull eares, O Lorde, be open to the prayers of thy humble seruaunts: And that they may obteine their petitions, make them to aske such things as shall please thee, through Jesus Christ our Lord.

The Epistle.



Oncerning spirituall things, brethren, I would not haue you ignorant. Ye know that yee were Gentiles, and went your wayes vnto dumbe images, euen as yee were led. Wherefore I declare vnto you, that no man speaking by the spirite of God, defieth Jesus. Also no man can say that Jesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one spirit. And there are differences of administrations, and yet but one Lord. And there are diuers manners of operations, and yet but one God, which worketh all in all. The gift of the spirit is giuen to euery man to edifie withall. For to one is giuen, through the spirite, the vtterance of wisedome, to another is giuen the vtterance of knowledge 1.Cor.12. 1.

by the ſame ſpirite, to another is giuen fayth by the ſame ſpirite, to another the gift of healing by the ſame ſpirite, to another power to doe miracles, to another to prophesie, to another iudgement to diſcerne ſpirits, to another diuers tongues, to another the interpretation of tongues: And theſe all worketh the ſelf ſame ſpirit, diuiding to euery man a ſeuerall gift, euen as he will.

The Goſpel.

Luk. 19. 41.

AND when he was come neere to Hieruſalem, hee beheld the citie, & wept on it, ſaying, If thou haddeſt knowen thoſe things which belong vnto thy peace, euen in this thy day, thou wouldeſt take heed: but nowe are they hid from thine eies. For the dayes ſhal come vnto thee, that thine enemies ſhal caſt a banke about thee, and compaſſe thee round, and keepe thee in on euery ſide, & make thee euen with the ground, and thy children which are in thee: And they ſhall not leaue in thee one ſtone vpon another, becauſe thou knoweſt not the time of thy viſitatiō. And he went into the Temple, & began to caſt out them that ſold therein, & them that bought, ſaying vnto them, It is written, My houſe is the houſe of prayer, but ye haue made it a den of theeues. And he taught daily in the Temple.

The xj. Sunday after trinitie.

The Collect.

GOD, which declareſt thy almightie power moſt chiefly in ſhewing mercie and pitie: giue vnto vs abundantly thy grace, that wee running to thy promiſes, may be made partakers of thy heauenly treaſure, through Jeſus Chriſt our Lord.

The

The xj. Sunday after trinitie.

The Epistle.

BRethren, as perteining to the Gospel which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued: I do you to wit after what maner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine: For first of all I deliuered vnto you that which I receiued, how that Christ died for our sinnes, agreeing to the Scriptures: And that he was buried, and that he arose againe the third day, according to the Scriptures, and that hee was seene of Cephas, then of the twelue: After that, hee was seene of moe then fiue hundreth brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that appeared he to Iames, then to all the Apostles, and last of all he was seene of me, as of one that was borne out of due time: For I am the least of the Apostles, which am not woorthy to be called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, so we preached, and so ye haue beleeued. 1.Cor.15. 1.

The Gospel.

CHrist tolde this parable vnto certeine which trusted in themselues that they were perfect, and despised other. Two men went vp into the temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stoode and prayed thus with himselfe: GOD I thanke thee that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke, I giue tithe of all that I possesse. And the Publicane standing afarre off, would not lift vp his eyes to heauen, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth himselfe, shall be brought lowe: and he that humbleth himselfe, shalbe exalted. Luk.18.9.

The xij. Sunday after trinitie.

The Collect.

ALmightie and euerlasting God, which art alwayes more ready to heare, then we to pray, and art wont to giue more then either we desire or deserue: Poure downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

2. Cor. 3. 4. SUch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we bee able vnto any thing, the same commeth of God, which hath made vs able to minister the newe Testament, not of the letter, but of the spirite: For the letter killeth, but the spirite giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that ỹ children of Israel could not behold the face of Moses for the glory of his countenãce (which glory is done away:) why shal not the ministration of the spirit be much more glorious? For if the ministration of condemnation be glorious, much more doeth the ministration of righteousnes exceed in glory.

The Gospel.

Mar. 7. 31. IEsus departed from the coastes of Tyre and Sidon, & came vnto the Sea of Galilee, through the mids of the coastes of ỹ ten cities. And they brought vnto him one that was deafe, and had an impediment in his speach: and they prayed him to put his hand vpon him. And when he had takẽ him aside from the people, he put his fingers into his eares, & did spit, and touched his tongue, and looked vp to heauen, and sighed, and sayd vnto him, Ephata, that is to say, Bee opened. And straight-

straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to speake.

The xiij. Sunday after trinitie.

The Collect.

ALmightie and mercifull God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: Grant We beseech thee, that we may so run to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

TO Abraham and his seed were the promises made. He saieth not, In his seedes, as many: but, In thy seede, as of one, Which is Christ. This I say, that the law which began afterward beyond foure hundred & thirtie yeeres, doeth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the lawe, it commeth not now of promise: But God gaue it to Abraham by promise. Wherefore then serueth the lawe? The lawe was added because of transgression (til the seed came, to Whom the promise was made) and it was ordeined by Angels in ỹ hand of a mediatour. A mediatour is not a mediatour of one: but God is one. Is the Lawe then against the promise of God? God forbid. For if there had bene a lawe giuen which could haue giuen life, then no doubt righteousnes should haue come by the lawe. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ should bee giuen to them that beleeue. Gal. 3. 16.

The

The xiij. ſunday after trinitie.

The Goſpel.

Luk.10.23  Appie are the eyes which ſee the things that ye ſee. For I tell you that many Prophetes and Kings haue deſired to ſee thoſe things which yee ſee, and haue not ſeene them, and to heare thoſe things which ye heare, & haue not heard them. And behold, a certaine lawyer ſtood vp, and tempted him, ſaying, Maſter, what ſhall I do to inherite eternall life? He ſayd vnto him, what is written in the lawe? How readeſt thou? And hee anſwered, and ſayd, Loue the Lord thy God with all thy heart, and with all thy ſoule, and with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelfe. And hee ſayd vnto him, Thou haſt anſwered right: this doe, and thou ſhalt liue. But he, willing to iuſtifie himſelfe, ſayd vnto Jeſus, And who is my neighbour? Jeſus anſwered and ſaid, A certaine man deſcended from Hieruſalem to Jericho, and fell among theeues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chaunced that there came downe a certaine prieſt that ſame way, and when he ſawe him, hee paſſed by. And likewiſe a Leuite (when hee went nigh to the place) came and looked on him, and paſſed by. But a certaine Samaritane, as hee iourneied, came vnto him, and when hee ſawe him, hee had compaſſion on him, and went to, and bound vp his wounds, and powred in oyle and wine, and ſet him on his owne beaſt, and brought him to a common inne, & made prouiſiō for him. And on the morrow when hee departed, hee tooke out two pence, and gaue them to the hoſte, and ſayd vnto him, Take cure of him, and whatſoeuer thou ſpendeſt more, when I come againe, I will recompenſe thee. Which nowe of theſe three, thinkeſt thou was neighbour vnto him that fel among the theeues? And he ſayd vnto him, He that ſhewed mercy on him. Then ſayd Jeſus to him, Goe, and doe thou likewiſe.

The

The xiiij. ſunday after trinitie.

The Collect.

ALmightie and euerlaſting God, giue vnto vs the encreaſe of faith, hope, and charitie: and that wee may obtaine that which thou doeſt promiſe, make vs to loue ſ̃ which thou doeſt commaund, through Jeſus Chriſt our Lord.

The Epiſtle.

I Say, Walke in the ſpirit, and fulfill not the luſt of the fleſh. For the fleſh luſteth contrary to the ſpirite, and the ſpirite contrary to the fleſh. Theſe are contrary one to the other, ſo that ye cannot doe whatſoeuer ye would. But and if ye be led of the ſpirite, then are ye not vnder the law. The deeds of the fleſh are manifeſt, which are theſe: Adultery, fornication, vncleanneſſe, wantonneſſe, worſhipping of images, witchcraft, hatred, variance, zeale, wrath, ſtrife, ſeditions, ſects, enuying, murder, drunkenneſſe, gluttonie, and ſuch like, of the which I tell you before, as I haue told you in times paſt, that they which commit ſuch things, ſhall not bee inheriters of the kingdom of God. Contrarily, the fruit of the ſpirit is loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faithfulneſſe, meekneſſe, temperance: againſt ſuch there is no law. They truely that are Chriſtes, haue crucified the fleſh, with the affections and luſtes. Gal. 5. 16.

The Goſpel.

AND it chanced as Jeſus went to Hieruſalē, that he paſſed through Samaria, and Galilee. And as he entred into a certaine towne, there met him tenne men that were lepers which ſtoode a farre off, and put foorth their voyces, and ſayd, Jeſus maſter, haue mercy on vs. When hee ſawe them, he ſayd vnto them, Goe, ſhewe your ſelues vnto the Prieſtes. And it came to paſſe, that as they went, they were cleanſed. And one of them, when Luk. 17. 11

when he ſaw that he was cleanſed, turned backe againe, and with a loud voyce prayſed God, and fell downe on his face at his feete, and gaue him thanks. And the ſame was a Samaritane. And Jeſus anſwered and ſaid, Are there not ten cleanſed? But where are thoſe nine? There are not found that returned againe to giue God prayſe, ſaue onely this ſtranger. And he ſaid vnto him, Ariſe, go thy way, thy faith hath made thee whole.

The xv. Sunday after trinitie.

The Collect.

KEepe we beſeech thee, O Lord, thy Church with thy perpetuall mercy: And becauſe the frailtie of man without thee cannot but fal, keepe vs euer by thy helpe, & lead vs to all things profitable to our ſaluation through Jeſus Chriſt our Lord.

The Epiſtle.

Gal. 6. 11. YE ſee how large a letter I haue written vnto you with mine owne hand. As many as deſire with outward appearance to pleaſe carnally, the ſame conſtraine you to be circumciſed, onely leaſt they ſhould ſuffer perſecution for the croſſe of Chriſt. For they themſelues which are circumciſed, keepe not the lawe, but deſire to haue you circumciſed, that they might reioyce in your fleſh. God forbid that I ſhould reioyce, but in the croſſe of our Lord Jeſus Chriſt, whereby the world is crucified vnto me, and I vnto the world. For in Chriſt Jeſu, neither circumciſiõ auaileth any thing at all, nor vncircumciſion, but a new creature. And as many as walk according vnto this rule, peace be on them, and mercy, and vpon Iſrael, that pertaineth to God. From henceforth let no man put me to buſineſſe: For I beare in my body the markes of the Lord Jeſu. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit, Amen.

The

The xvj. ſunday after trinitie.

The Goſpell.

NO man can ſerue two maſters: For either he Mat.6.24.
ſhall hate the one and loue the other, or elſe leane to the one and deſpiſe the other. Ye can not ſerue God and Mammon. Therefore I ſay vnto you, Bee not carefull for your life, what yee ſhall eate or drinke, nor yet for your bodie, What rayment yee ſhall put on. Is not the life more worth then meat? and the body more of value then raiment? Beholde the fowles of the aire, for they ſowe not, neither doe they reape, nor carie into the barnes, and your heauenly Father feedeth them. Are ye not much better then they? Which of you by taking carefull thought can adde one cubite vnto his ſtature? And Why care ye for raiment? Conſider the Lilies of the fielde howe they growe, they labour not, neither doe they ſpinne: and yet I ſay vnto you, that euen Solomon in all his royalty was not clothed like one of theſe. Wherfore if God ſo cloth the graſſe of the field, Which though it ſtande to day, is to morrow caſt into the fornace, ſhall hee not much more doe the ſame for you, O ye of litle faith? Therefore take no thought, ſaying, What ſhall Wee eate, or What ſhall Wee drinke, or WhereWith ſhall Wee be clothed? After all theſe things doe the Gentiles ſeeke. For your heauenly Father knoweth that ye haue neede of all theſe things. But rather ſeeke yee firſt the kingdome of God, and the righteouſneſſe thereof, and all theſe things ſhalbe miniſtred vnto you. Care not then for the morrowe, for to morrowe day ſhall care for it ſelfe. Sufficient vnto the day is the trauaile thereof.

The xvj. ſunday after trinitie.

The Collect.

LOrd we beſeech thee, let thy continuall pitie cleanſe and defend thy congregation: and becauſe it can not continue in ſafetie Without thy ſuccour, preſerue it euermore by thy helpe and goodneſſe, through Jeſus Chriſt our Lord.

The

The xvj. ſunday after trinitie.

The Epiſtle.

Eph 3 13. I Deſire that you faint not becauſe of my tribulations that I ſuffer for your ſakes, which is your praiſe. For this cauſe I bowe my knees vnto the father of our Lorde Jeſus Chriſt, which is father of all that is called father in heauen and earth, that he would grant you according to the riches of his glory, that yee may be ſtrengthened with might by his ſpirit, in the inner man, that Chriſt may dwel in your hearts by faith, that ye being rooted and grounded in loue, might bee able to comprehend with all Saintes, what is the breadth, length, depth, and height, and to know the excellent loue of the knowledge of Chriſt, that ye might bee filled with all fulneſſe, which commeth of GOD. Unto him that is able to do exceeding aboundantly aboue all that we aſke or thinke, according to the power that worketh in vs, be praiſe in the congregation by Chriſt Jeſus, throwout all generations from time to time, Amen.

The Goſpel.

Luk 7.11. AND it fortuned, that Jeſus went into a citie called Naim, and many of his diſciples went with him, & much people. When he came nigh to the gate of the city, behold, there was a dead man caried out, which was the only ſonne of his mother, and ſhe was a widowe, and much people of the citie was with her. And when the Lorde ſaw her, he had compaſſion on her, & ſaid vnto her, Weepe not. And he came nigh, and touched the coffin: and they that bare him, ſtood ſtill. And he ſayd, Young man, I ſay vnto thee, Ariſe. And he that was dead, ſate vp, and began to ſpeake. And he deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, ſaying, A great Prophet is riſen vp among vs, and God hath viſited his people. And this rumor of him went forth throwout all Jury, and throwout all the regions which lie round about.

The

The xvij. Sunday after trinitie.

The Collect.

LOrd, wee pray thee, that thy grace may alwayes preuent and followe vs, and make vs continually to bee giuen to all good woorkes, through Jesus Christ our Lord.

The Epistle.

I (which am a prisoner of the Lordes) exhort you, that yee walke woorthie of the vocation wherewith yee are called, with all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another through loue, & be diligent to keepe the vnity of the spirit, through the bond of peace: being one body & one spirit, euen as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all. Ephe. 4.1.

The Gospel.

IT chanced that Jesus went into the house of one of ỹ chiefe Pharises, to eate bread on the Sabboth day, and they watched him. And behold there was a certeine man before him which had the dropsy. And Jesus answered & spake vnto the Lawyers & Pharises, saying, Is it lawfull to heale on the sabboth day? And they held their peace. And he tooke him, & healed him, & let him go, & answered them, saying, Which of you shal haue an Asse, or an Oxe fallen into a pit, and wil not straightway pull him out on ỹ Sabboth day? And they could not answere him again to these things. He put forth also a similitude to the ghests, when he marked how they prealed to be in the highest roomes, and sayde vnto them, When thou art bidden to a wedding of any man, sitte not downe in the highest roome, least a more honourable man then thou bee bidden of him, and hee that bade him and thee, come and say to thee, Giue this man room: and thou begin with shame to take the lowest Luk. 14.1.

lowest roome. But rather when thou art bidden, go and sit in the lowest roome, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shall be brought low, and he that humbleth himselfe, shalbe exalted.

The xviij. Sunday after trinitie.

The Collect.

LOrd, we beseech thee, graunt thy people grace to auoyde the infections of the deuill, and with pure heart and minde to followe thee the onely God, through Iesus Christ our Lord.

The Epistle.

1.Cor.1.4 I Thanke my GOD alwaies on your behalfe, for the grace of God which is giuen you by Iesus Christ, that in all things yee are made rich by him, in al vtterance, and in all knowledge, by ỹ which things the testimonie of Iesus Christ was confirmed in you, so that ye are behind in no gift, waiting for ỹ appearing of our Lord Iesus Christ, which shall also strengthen you to the end, that ye may be blameles in the day of the comming of our Lord Iesus Christ.

The Gospel.

Matth.22. 34. WHē the Pharises had heard that Iesus had put the Sadduces to silence, they came together. & one of them, which was a Doctor of the law, asked him a question, tempting him, and saying, Master, which is the greatest commandement in the law? Iesus sayd vnto him, Thou shalt loue the Lord thy God with all thine heart, and with all thy soule

soule, and with all thy minde. This is the first & greatest commaundement. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two commaundements hang all the law & the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ: whose sonne is he: They said vnto him, The sonne of Dauid. He said vnto them, How then doth Dauid in spirite call him Lord, saying, The Lord said vnto my Lorde, Sit thou on my right hand, till I make thine enemies thy foote-stoole: If Dauid then cal him Lord, how is he thē his sonne: And no mā was able to answer him any thing, neither durst any man from that day forth aske him any moe questions.

The xix. Sunday after trinitie.

The Collect.

O God, forasmuch as without thee wee are not able to please thee: grant that the working of thy mercie may in all things direct and rule our heartes, through Jesus Christ our Lord.

The Epistle.

This I say, and testifie through the Lord, that yee henceforth walke not as other Gentiles walke, in vanitie of their minde, while they are blinded in their vnderstanding, being far from a godly life, by the meanes of the ignorance that is in them, and because of the blindnes of their hearts: which being past repentance, haue giuen themselues ouer vnto wantonnes, to worke all maner of vncleannes, euen with greedinesse. But yee haue not so learned Christ: If so bee that yee haue hearde him, and haue beene taught in him, as the trueth is in Jesu (as concerning the conuersation in times past) to laye from you the olde man, which is corrupt, according to the deceiueable lustes: to be renewed also in the spirite of your minde, and to put on that newe man, which after God is shapen in righteousnesse and true holines. Wherefore put away lying, & speake euery man Eph. 4. 17.

trueth vnto his neighbour, forasmuch as wee are members one of another. Be angry, and sinne not. Let not the sunne go downe vpon your wrath, neither giue place to the backbiter. Let him that stole, steale no more, but let him rather labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthie communication proceede out of your mouth, but that which is good to edifie withal, as oft as neede is, that it may minister grace vnto the hearers. And grieue not the holy spirit of God, by whom ye are sealed vnto the day of redemption. Let al bitternesse, and fiercenes, and wrath, and roaring, & cursed speaking be put away from you, with all maliciousnesse. Be yee curteous one to another, merciful, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel.

Mat. 9. 1. IEsus entred into a ship, & passed ouer, and came into his owne citie. And beholde, they brought to him a man sick of the palsie, lying in a bed. And when Jesus sawe the faith of them, he said to the sick of the palsie, Sonne, be of good cheere, thy sinnes be forgiuē thee. And behold, certaine of the Scribes saide within themselues, This man blasphemeth. And when Jesus saw their thoughts, he saide, Wherefore thinke ye euil in your hearts? whether is it easier to say, Thy sinnes be forgiuen thee: or to say, Arise, and walke? But that ye may know that the sonne of man hath power to forgiue sinnes in earth: Then saith he to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thy house. And hee arose, and departed to his house. But the people that saw it, marueiled, & glorified God, which had giuen such power vnto men.

The xx. Sunday after trinitie.

The Collect.

ALmightie and mercifull God, of thy bountifull goodnes keepe vs from all things that may hurt vs: that we being readie both in body and soule, may with free heartes accomplish those things that

that thou wouldest haue done, through Iesus Christ our Lorde.

The Epistle.

TAke heede therefore howe yee walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore bee yee not vnwise, but vnderstande what the will of the Lorde is, and bee not dronken with wine, wherein is excesse: but be yee filled with the spirite, speaking vnto your selues in psalmes and hymnes and spirituall songs, singing and making melodie to the Lorde in your hearts, giuing thankes alwayes for all things vnto God the father, in the name of our Lord Iesus Christ, submitting your selues one to another in the feare of God. Eph. 5. 15.

The Gospel.

IEsus saide vnto his disciples, The kingdome of heauen is like vnto a man that was a king, which made a marriage for his sonne, and sent foorth his seruants to call them that were bidden to the wedding: and they woulde not come. Againe hee sent foorth other seruaunts, saying, Tell them which are bidden, Beholde, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are readie: come vnto the marriage. But they made light of it, and went their waies, one to his farme place, another to his marchandise, and the remnant tooke his seruants, and intreated them shamefully, and slewe them. But when the king heard thereof, he was wroth, and sent foorth his men of warre, and destroyed those murderers, and brent vp their citie. Then saith he vnto his seruants, The marriage in deede is prepared, but they which were bidden, were not worthie. Goe yee therefore out into the high wayes, and as many as yee finde, bidde them to the marriage. And the seruants went foorth into the high wayes, and gathered together all, as many as they coulde finde, both good and badde: and the wedding was furnished with ghestes. Then the King came in to see the ghestes, and when hee spied there a Mat. 22. 1.

man which had not on a Wedding garment, he said vnto him, Friend, howe camest thou in hither, not hauing a Wedding garment? And hee was euen speechles. Then saide the King to the ministers, Take and bind him hand and foote, and cast him into vtter darkenesse, there shall bee Weeping and gnashing of teeth. For many be called, but few are chosen.

The xxj. Sunday after trinitie.

The Collect.

GRaunt Wee beseech thee mercifull Lorde, to thy faithfull people pardon & peace, that they may bee cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Eph. 6. 10. MY brethren, bee strong through the Lorde, and through the power of his might. Put on al the armour of God, that ye may stand against all the assaults of the deuill. For Wee Wrestle not against flesh and blood, but against rule, against power, against Worldly rulers, euen gouernours of the darknesse of this Worlde, against spirituall craftinesse in heauenly things. Wherefore take vnto you the Whole armour of God, that yee may bee able to resist in the euill day, and stande perfect in all things. Stande therefore, and your loynes girde With the trueth, hauing on the brestplate of righteousnes, and hauing shoes on your feete, that ye may be prepared for the Gospel of peace. Aboue all, take to you the shield of faith, Wherewith ye may quench all the fierie darts of the Wicked, and take the helmet of saluation, and the sword of the spirite, Which is the Word of God. And pray alwaies With al maner praier and supplication in the spirit, and watch thereunto With all instance and supplication, for all saints, and for me, that vtterance may be giuen vnto me, that I may open my mouth freely, to vtter the secrets of the Gospel (Wherof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The

The xxij. Sunday after trinitie.

The Gospel.



Ioh. 4. 46.

There was a certaine ruler, whose sonne was sicke at Capernaum. As soone as the same heard that Jesus was come out of Jurie into Galilee, hee went vnto him and besought him that hee would come downe and heale his sonne: for he was euen at the point of death. Then saide Jesus vnto him, Except yee see signes and wonders, ye will not beleeue. The ruler saide vnto him, Sir, come downe or euer that my sonne die. Jesus saith vnto him, Goe thy way, thy sonne liueth. The man beleeued the word that Jesus had spoken vnto him, and he went his way. And as he was going downe, the seruants met him, and tolde him, saying, Thy sonne liueth. Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So the father knew that it was the same houre in the which Jesus said vnto him, Thy sonne liueth. And hee beleeued, and all his houshold. This is againe the second miracle that Jesus did, when he was come out of Jurie into Galilee.

The xxij. Sunday after trinitie.

The Collect.



Lorde we beseech thee to keepe thy housholde the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy name, through Jesus Christ our Lorde.

The Epistle.



Phil. 1. 3.

Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnes, because yee are come into the felowship of the Gospel, from the first day vntill nowe: and am surely certified of this, that hee which hath begunne a good worke in you, shall perfourme it, vntill the day of Jesus Christ, as it becom-

becommeth mee that I should iudge so of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with mee, euen in my bonds, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all, from the very heart roote in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge, & in all vnderstanding, that ye may accept the things that are most excellent, that ye may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruite of righteousnesse, which commeth by Iesus Christ, vnto the glory and praise of God.

The Gospel.

Mat. 18. 21.

PEter said vnto Iesus, Lord, howe oft shal I forgiue my brother, if he sinne against mee: till seuen times? Iesus sayeth vnto him, I say not vnto thee, vntill seuen times: but, seuentie times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a King, which woulde take accomptes of his seruaunts. And when he had begunne to recken, one was brought vnto him, which ought him ten thousand talents: but forasmuch as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and paiment to bee made. The seruant fel down, and besought him, saying, Sir, haue patience with me, and I wil pay thee all. Then had the Lord pitie on that seruant, & loosed him, and forgaue him the debt. So the same seruant went out, and found one of his fellowes which ought him an hundred pence: and he laid hands on him, and tooke him by the throate, saying, Pay that thou owest. And his fellow fell downe, and besought him, saying, Haue patience with me, and I wil pay thee al. And he would not, but went and cast him into prison, till hee should pay the debt. So when his fellowes saw what was done, they were very sorie, and came and tolde vnto their Lorde all that had happened.

happened. Then his Lord called him, and said vnto him, O thou vngracious seruant, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pitie on thee? And his Lorde was wroth, and deliuered him to the Jaylers, till he shoulde pay all that was due vnto him. So likewise shall my heauenly father doe also vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

The xxiij. Sunday after trinitie.

The Collect.

GOd our refuge and strength, which art the author of all godlines, be readie to heare the deuoute prayers of the Church: and graunt that those things which we aske faithfully, we may obtaine effectually, through Jesus Christ our Lord.

The Epistle.

BRethren, be followers together of me, & looke on them which walke euen so as ye haue vs for an ensample. For many walke of whome I haue told you often, and now tel you weeping, that they are the enemies of the crosse of Christ, whose end is damnatiõ, whose belly is their God, and glory to their shame, which are worldly minded. But our conuersation is in heauẽ, from whence we looke for the Sauiour, euen the Lord Jesus Christ, which shall change our vile body, that he may make it like vnto his glorious bodie, according to the working, whereby he is able also to subdue all things vnto himselfe. Phil. 3. 17.

The Gospel.

THen the Pharisees went out, and tooke counsell how they might tangle him in his words. And they sent out vnto him their disciples with Herods seruants, saying, Master, wee knowe that thou art true, and teachest ỹ way of God truly, neither carest thou for anyman, Matt. 22. 15.

for thou regardest not the outward appearance of men. Tell vs therefore, howe thinkest thou? Is it lawfull that tribute be giuen vnto Cesar, or not? But Jesus perceiuing their wickednesse, said, Why tempt ye me yee hypocrites? Shewe mee the tribute money. And they tooke him a penie. And hee saide vnto them, Whose is this image & superscription? They sayde vnto him, Cesars. Then saide hee vnto them, Giue therefore vnto Cesar the things which are Cesars, and vnto God, those things which are Gods. When they heard these words, they marueiled, and left him, and went their way.

The xxiiij. Sunday after trinitie.

The Collect.

LOrde, wee beseech thee assoyle thy people from their offences, that through thy bountifull goodnesse wee may be deliuered from the bandes of all those sinnes, which by our frailtie wee haue committed, Graunt this, &c.

The Epistle.

Col. 1. 3. WE giue thanks to God the Father of our Lorde Jesus Christ alwayes for you in our prayers. For wee haue heard of your faith in Christ Jesu, and of the loue which ye beare to all saintes, for the hopes sake which is laide vp in store for you in heauen. Of which hope yee hearde before by the true word of the Gospel, which is come vnto you, euen as it is into all the worlde, and is fruitefull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the trueth, as ye learned of Epaphra our deare fellow seruaunt, which is for you a faithfull minister of Christ, Which also declared vnto vs your loue which ye haue in the spirite. For this cause We also, euen since the day Wee heard of it, haue not ceassed to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that ye might walke worthie of the Lorde, that in all things ye may

The xxiiij. Sunday after trinitie.

pleaſe, being fruitfull in all good workes, and increaſing in the knowledge of God, ſtrengthened with all might through his glorious power, vnto all patience and long ſuffering, with ioyfulneſſe, giuing thanks vnto the Father, which hath made vs meete to bee partakers of the inheritaunce of the Saints in light.

The Goſpel.

WHile Jeſus ſpake vnto the people, behold, there came a certaine ruler and worſhipped him, ſaying, My daughter is euen nowe deceaſſed, but come and lay thy hand vpon her, and ſhe ſhall liue. And Jeſus aroſe, and followed him, and ſo did his diſciples. And behold, a womã which was diſeaſed with an iſſue of blood twelue yeeres, came behinde him, and touched the hemme of his veſture. For ſhe ſayd within her ſelfe, If I may touch but euen his veſture onely, I ſhalbe ſafe. But Jeſus turned him about, and when hee ſaw her, he ſayde, Daughter, be of good comfort, thy faith hath made thee ſafe. And the woman was made whole euen the ſame time. And when Jeſus came into the rulers houſe, and ſawe the minſtrels and people making a noyſe, he ſayd vnto them, Get you hence, for the mayd is not dead, but ſleepeth. And they laughed him to ſcorne. But when the people were put forth, he went in, and tooke her by the hand, and ſayd, Damoſel, ariſe. And the Damoſel aroſe. And this noyſe was abroad in all that land. Mat. 9. 18.

The xxv. Sunday after trinitie.

The Collect.

STirre vp, we beſeech thee, O Lorde, the willes of thy faithfull people, that they plenteouſly bringing foorth the fruite of good workes, may of thee bee plenteouſly rewarded, through Jeſus Chriſt our Lorde. Amen.

The

The xxv. Sunday after trinitie.

The Epistle.

Iere. 23. 5. BEhold, the time commeth, saieth the Lord, that I will raise vp the righteous branch of Dauid, which King shall beare rule, and he shal prosper with wisedome, and shal set vp equitie and righteousnes againe in earth. In his time shal Iuda be saued, and Israel shal dwel without feare. And this is the name that they shall call him, euen, The Lord our righteousnes. And therefore behold, the time commeth, saith the Lord, that it shalbe no more sayd, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought foorth and led the seede of the house of Israel out of the North land, and from all countreys where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

Iohn 6. 5. WHen Iesus lift vp his eyes, & saw a great company come vnto him, he sayth vnto Philip, whence shall we buy bread that these may eate? This he sayd to proue him, for hee himselfe knewe what hee would doe. Philip answered him, Two hundreth penniworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrew Simon Peters brother) said vnto him, There is a lad here, which hath fiue barly loaues & two fishes, but what are they among so many? And Iesus said, Make the people sit downe. There was much grasse in the place. So the men sate down, in number about fiue thousand. And Iesus tooke the bread, and when he had giuen thanks, he gaue to his disciples, & the disciples to them that were set downe, & likewise of the fishes as much as they would. When they had eaten ynough, hee sayth vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, & filled twelue baskets with the broken meat of the fiue barly loaues, which broken meat remained vnto them ỹ had eaten. Then those men (when they had seene the miracle that

Iesus

S. Andrewes day.

Jesus did) sayde, This is of a trueth the same Prophet that should come into the World.

If there be any mo Sundayes before Aduent Sunday, to supply the same, shalbe taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

S. Andrewes day.

The Collect.

ALmightie God, which diddest giue such grace vnto thy holy Apostle saint Andrew, that he readily obeyed the calling of thy sonne Jesus Christ, and followed him without delay: graunt vnto vs all, that we, being called by thy holy Word, may foorthwith giue ouer our selues obediently to followe thy holy commaundements, through the same Jesus Christ our Lord.

The Epistle.

IF thou acknowledge with thy mouth that Jesus is the Lorde, and beleeue in thy heart that God raised him vp from death, thou shalt be safe. For to beleeue with the heart, iustifieth, and to knowledge with the mouth, maketh a man safe. For the Scripture saieth, whosoeuer beleeueth on him, shall not be confounded. There is no difference betweene the Jewe and the Gentile: For one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doeth call on the Name of the Lorde, shall be safe. How then shall they call on him, on whom they haue not beleeued? How shall they beleeue on him, of whome they haue not heard? Howe shall they heare without a preacher? And howe shall they preach without they be sent? As it is written, How beautifull are the feete of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esai saith, Lord, who hath beleeued our sayings? So then, faith commeth by hearing, and hearing commeth by the Word of God. But I aske, Haue they not heard? No doubt their sound went out into all landes, and their wordes into the endes of the worlde. But I demaund whether Rom. 10. 9

S. Thomas the Apostle.

whether Israel did know or not: First Moses sayth, I will prouoke you to enuie by them that are no people, by a foolish nation I wil anger you. Esai after that is bolde, and saieth, I am found of them that sought me not, I am manifest vnto them that asked not after me. But against Israel he saith, All day long haue I stretched foorth my handes vnto a people that beleeueth not, but speaketh against me.

The Gospel.

Mat.4.18. AS Jesus walked by the sea of Galilee, hee saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers) and he said vnto them, Follow me, and I wil make you to become fishers of men. And they straightway left their nettes, and followed him. And when he was gone forth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nettes: and hee called them. And they immediatly left the ship and their father, and followed him.

S. Thomas the Apostle.

The Collect.

ALmightie & euerliuing God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to be doubtfull in thy sonnes resurrection: Graunt vs so perfectly, and without all doubt to beleeue in thy Sonne Jesus Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, be all honour, &c.

The Epistle.

Eph.2.19. NOwe yee are not strangers, nor forreiners, but citizens with the saints, and of the housholde of God, & are built vpon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone: in whome what building so-

soeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whome ye also are built together, to be an habitation of God through the holy Ghost.

The Gospel.

THomas one of the twelue, which is called Didymus, was not with them when Jesus came. The other disciples therefore sayde vnto him, Wee haue seene the Lord. But he sayd vnto them, Except I see in his handes the print of the nailes, and put my finger into the print of the nailes, and thrust my hand into his side, I will not beleeue. And after eight dayes, againe his disciples were within, and Thomas with them. Then came Jesus, when the doores were shut, and stoode in the midst, and sayd, Peace be vnto you. And after that, he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse but beleeuing. Thomas answered, and said vnto him, My Lord, and my God. Jesus said vnto him, Thomas, because thou hast seene mee, thou hast beleeued. Blessed are they that haue not seene, and yet haue beleeued. And many other signes truely did Jesus in the presence of his disciples, which are not written in this booke. These are written, that ye might beleeue, that Jesus Christ is the sonne of God, and that (in beleeuing) ye might haue life through his Name. Iohn 20. 24.

The conuersion of S. Paul.

The Collect.

GOD which hast taught all the worlde, through the preaching of thy blessed Apostle Saint Paul, graunt wee beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow and fulfill thy holy doctrine that hee taught, through Jesus Christ our Lord.

The

The conuersion of S. Paul.

The Epistle.

Act. 9. 1. AND Saul yet breathing out threatnings and slaughter against the disciples of the Lorde, went vnto the hie Priest, & desired of him letters to cary to Damasco, to the synagogues, that if hee found any of this way (were they men or women) hee might bring them bound to Hierusalem. And when he iourneyed, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heauen, and hee fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou me? And he sayd, What art thou Lord? And the Lorde said, I am Jesus whom thou persecutest. It is hard for thee to kicke against the pricke. And hee both trembling and astonied, sayd, Lord, What wilt thou haue mee to doe? And the Lord sayd vnto him, Arise and go into the citie, and it shall be tolde thee what thou must doe. The men which iourneyed with him, stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, & when he opened his eyes, he sawe no man: but they led him by the hand, and brought him into Damasco. And hee was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him sayd the Lord in a vision, Ananias. And hee said, Behold, I am here Lord. And the Lord sayd vnto him, Arise, and goe into the streete which is called Straight, and seeke in the house of Judas, after one called Saul of Tharsus. For behold, he praieth, and hath seene in a vision a man named Ananias, cõming in vnto him, and putting his hands on him, that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill hee hath done to the saints at Hierusalem. And here he hath authoritie of the hie Priests, to bind all ỹ call on thy name. The Lord said vnto him, Go thy way, for he is a chosẽ vessel vnto me, to beare my name before the Gentiles, & Kings, and the children of Israel. For I will shewe him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord

that

that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, & bee filled with the holy Ghost. And immediatly there fell from his eyes as it had bene scales, and hee receiued sight, and arose, and was baptized, and receiued meat, and was comforted. Then was Saul a certaine dayes with the disciples which were at Damasco. And straightway hee preached Christ in the Synagogues, howe that hee was the Sonne of God. But all that heard him, were amazed and said, Is not this hee that spoyled them which called on this name in Hierusalem, and came hither for that intent, that hee might bring them bound vnto the hie Priests? But Saul increased the more in strength, and confounded the Iewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

PEter answered, and sayde vnto Iesus, Behold, we haue forsaken all and followed thee, what shal we haue therefore? Iesus sayd vnto them, Verely I say vnto you, that when the Sonne of man shall sit in the seate of his maiestie, yee that haue followed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receiue an hundred folde, and shal inherit euerlasting life. But many that are first, shall be last, and the last shalbe first. Matt. 19. 27.

The purification of saint *Marie the Virgin.*

The Collect.

ALmightie and euerlasting God, we humbly beseech thy maiestie, that as thy onely begotten sonne was this day presented in the Temple in substance of our flesh: so graunt that we may be presented vnto thee with pure & cleare mindes, by Iesus Christ our Lorde.

The

S. Matthias day.

The Epiſtle.

The ſame that is appointed for the Sunday.

The Goſpel.

Luk. 2. 22.  hen the time of their purification (after ỹ law of Moſes) was come, they brought him to Hieruſalem, to preſent him to the Lord (as it is written in the Lawe of the Lorde: Euery man childe that firſt openeth the matrix, ſhall be called holy to the Lorde) and to offer (as it is ſayde in the Lawe of the Lord) a payre of turtle doues, or two yong pigeons. And beholde, there was a man in Hieruſalem, whoſe name was Simeon, and the ſame man was iuſt and godly, and looked for the conſolation of Iſrael, and the holy Ghoſt was in him. And an anſwer had he receiued of the holy Ghoſt, that he ſhould not ſee death, except hee firſt ſawe the Lord Chriſt. And hee came by inſpiration into the Temple.

S. Matthias day.

The Collect.

ALmightie God, which in the place of the traitour Iudas diddeſt chuſe thy faithful ſeruant Matthias to bee of the number of thy twelue Apoſtles: Graunt that thy Church, being alway preſerued from falſe Apoſtles, may be ordered and guided by faithfull and true paſtours, through Ieſus Chriſt our Lord.

The Epiſtle.

Act. 1. 15. IN thoſe dayes Peter ſtood vp in the middes of the diſciples, and ſayd, (The number of names that were together, were about an hundred and twentie) Ye men and brethren, this Scripture muſt needes haue bene fulfilled, which the holy Ghoſt, through the mouth of Dauid, ſpake before of Iudas, which was guide to them that tooke Ieſus. For he

was

was numbred with vs, and had obtained fellowship in this ministration. And the same hath nowe possessed a platte of ground with the reward of iniquitie, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, in so much that the same fielde is called in their mother tongue, Acheldema, that is to say, the bloodie fielde. For it is written in the booke of Psalmes, His habitation bee voyde, and no man be dwelling therein, and his bishoprick let another take. Wherefore of these men which haue companied with vs (all the time that the Lord Jesus had all his conuersation among vs, beginning at the baptisme of John, vnto that same day that he was taken vp from vs) must one be ordeined to be a witnesse with vs of his resurrection. And they appointed two: Joseph, which is called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they saide, Thou Lorde which knowest the heartes of all men, shewe whether of these two thou hast chosen, that hee may take the roome of this ministration & Apostleship, from which Judas by transgression fel, that he might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

IN that time Jesus answered, and sayde, I thanke thee, O father, Lorde of heauen and earth, because thou hast hidde these thinges from the wise and prudent, and hast shewed them vnto babes: Verily father, euē so was it thy good pleasure. All things are giuen vnto mee of my father: & no man knoweth the sonne, but the father, neither knoweth any man the father, saue the sonne, & he to whomsoeuer the sonne will open him. Come vnto mee all yee that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and yee shall finde rest vnto your soules: for my yoke is easie, and my burden is light. Matt. 11. 25.

Annunciation of the virgin Marie.

The Collect.

WEe beseech thee Lorde, powre thy grace into our hearts, that as we haue knowen Christ thy sonnes incarnation by the message of an Angell: so by his crosse and passion wee may be brought vnto the glory of his resurrection, through the same Christ our Lord.

The Epistle.

Esai.7.10. GOD spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or towarde the height aboue. Then said Ahaz, I will require none, neither will I tempt the Lorde. And he saide, Hearken to, yee of the house of Dauid: Is it not ynough for you that ye bee grieuous vnto men, but yee must grieue my God also? And therefore the Lorde shall giue you a token: Beholde, a virgine shall conceiue, and beare a sonne, and thou his mother shalt call his name Emmanuel. Butter and honie shal he eat, that he may know to refuse the euill, and choose the good.

The Gospel.

Luk.1.26. AND in the sixt moneth, the Angel Gabriel was sent from God, vnto a Citie of Galilee named Nazareth, to a virgin spoused to a man, whose name was Joseph, of the house of Dauid, and the virgins name was Marie. And the Angel went in vnto her, and saide, Haile full of grace, the Lorde is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde what manner of salutation that should bee. And the Angell saide vnto her, Feare not Marie, for thou hast found grace with God: Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Jesus. He shalbe great, and shall bee

called

called the sonne of the highest. And the Lorde God shall giue vnto him the seate of his father Dauid, & he shall reigne ouer the house of Iacob for euer, and of his kingdom there shalbe none end. Then said Marie to the Angel, How shall this bee, seeing I know not a man? And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, & the power of the highest shall ouershadow thee. Therfore also that holy thing which shalbe borne, shalbe called the sonne of God. And beholde, thy cousin Elizabeth, she hath also conceiued a sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shalbe vnpossible. And Mary said, Behold the handmaide of the Lorde, be it vnto me according to thy word. And the Angel departed from her.

Saint Markes day.

The Collect.

ALmightie God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist Saint Marke, giue vs grace that wee bee not like children, caried away with euery blast of vaine doctrine: but firmely to be established in the trueth of thy holy Gospel, through Iesus Christ our Lord.

The Epistle.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. Wherefore he saieth, When he went vp on high, hee ledde captiuitie captiue, and gaue giftes vnto men. That hee ascended, What meaneth it, but that he also descended first into the lowest partes of the earth? He that descended, is euen the same also that ascended vp aboue all heauens to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelistes, some shepheardes, and teachers, to the edifying of the saints, to the woorke and administration, euen to the edifying of the bodie of Christ, till we all come to the vnitie of the faith, and knowledge of the sonne of God, vnto a perfect man, vnto Ephe. 4. 7.

the measure of the full perfect age of Christ: That wee henceforth should be no more children, wauering and caried about with euery winde of doctrine, by the wilines of men, through craftinesse, whereby they lay awaite for vs to deceiue vs. But let vs followe the trueth in loue, and in all things growe in him which is the head, Euen Christ: in whome if all the body be coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he encreaseth the bodie, vnto the edifying of it selfe through loue.

The Gospel.

Iohn 15.1

I Am the true Vine, and my Father is an husbandman. Euery branche that beareth not fruite in mee, he will take away: and euery branche that beareth fruite, will he purge, that it may bring forth more fruite. Nowe are yee cleane through the wordes which I haue spoken vnto you. Bide in me, and I in you. As the branche cannot beare fruite of it selfe, except it bide in the Vine: no more can ye, except ye abide in me. I am the Vine, ye are the branches. Hee that abideth in mee, and I in him, the same bringeth foorth much fruit. For without mee can yee doe nothing. If a man bide not in mee, hee is cast foorth as a branche, and is withered, and men gather them, and cast them into the fire, and they burne. If yee abide in mee, and my wordes abide in you, aske what yee will, and it shal be done for you. Heerein is my father glorified, that yee beare much fruite, and become my Disciples. As the father hath loued mee, euen so also haue I loued you: Continue you in my loue. If yee keepe my commaundements, yee shal abide in my loue, euen as I haue kept my fathers commaundements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

Saint

S. Philip and Iames day.

The Collect.

ALmightie God, whome truely to know is euerlasting life: graunt vs perfectly to knowe thy Sonne Iesus Christ to be the way, the trueth, and the life, as thou hast taught S. Philip, and other the Apostles, through Iesus Christ our Lord.

The Epistle.

IAmes the seruant of God, and of the Lorde Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroade. My brethren, count it for an exceeding ioye, when yee fall into diuers temptations: knowing this, that the trying of your faith gendereth patience, and let patience haue her perfect woorke, that yee may bee perfect and sounde, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall bee giuen him. But let him aske in faith, and wauer not. For hee that doubteth, is like a waue of the Sea, which is tost of the windes, and caried with violence: neyther let that man thinke, that he shall receiue any thing of the Lorde. A wauering minded man is vnstable in all his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made lowe: For euen as the floure of the grasse shall hee passe away. For as the sunne riseth with heat, and the grasse withereth, and his floure falleth away, and the beautie of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happie is the man that endureth temptation: for when he is tried, hee shall receiue the crowne of life, which the Lorde hath promised to them that loue him. Iam. 1. 1.

S. Philip and Iames day.

The Gospel.

Ioh. 14.1. AND Jesus sayde vnto his Disciples, Let not your hearts bee troubled. Bee beleeue in God, beleeue also in mee. In my fathers house are many mansions. If it were not so, I would haue tolde you. I goe to prepare a place for you: And if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I goe, ye know, and the way ye knowe. Thomas saith vnto him, Lorde, wee know not whither thou goest, and howe is it possible for vs to knowe the way? Jesus sayeth vnto him, I am the way, and the trueth, and the life. No man commeth to the Father but by me. If ye had knowen me, ye had knowen my father also: And now ye know him, and haue seene him. Philip saith vnto him, Lord, shewe vs the father, and it sufficeth vs. Jesus saith vnto him, Haue I bene so long time with you, and yet hast thou not knowen me? Philip, he that hath seene me, hath seene my father: and howe sayest thou then, Shewe vs the father? Beleeuest not thou, that I am in the father, and the father in me? The words that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is hee that doeth the works. Beleeue me that I am in the father, and the father in mee: or els beleeue me for the woorkes sake. Verily, verily I say vnto you, he that beleeueth on me, the workes that I doe, the same shall he doe also: and greater works then these shall he doe, because I goe vnto my father. And whatsoeuer ye aske in my name, that will I doe, that the father may bee glorified by the sonne. If ye shall aske any thing in my name, I will doe it.

Saint Barnabe Apostle.

The Collect.

LOrde almightie, which hast endued thy holy Apostle Barnabas with singular giftes of the holy Ghost: let vs not bee destitute of thy manifolde giftes, nor yet of grace, to vse them alway to thy honour

honour and glorie, through Jesus Christ our Lord.

The Epistle.

TIdings of these things came vnto the eares of the congregation which was in Hierusalē. And they sent forth Barnabas, ỹ hee shoulde go vnto Antioch. Which when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lorde. For hee was a good man, and full of the holy Ghost, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tharsus to seeke Saul: and when he had found him, hee brought him vnto Antioch. And it chanced, that a whole yere they had their conuersation with the congregation there, and taught much people, insomuch that the disciples of Antioche were the first that were called Christen. In those dayes came Prophets from the citie of Hierusalem vnto Antioche. And there stoode vp one of them, named Agabus, and signified by the spirit, that there should be great dearth throughout al the world: which came to passe in the Emperour Claudius daies. Then the disciples, euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Jury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. Act. 11. 22

The Gospel.

THis is my commaundement, that yee loue together as I haue loued you. Greater loue hath no man then this, that a man bestowe his life for his friendes. Yee are my friends, if yee doe whatsoeuer I commaund you. Hencefoorth call I not you seruauntes: for the seruaunt knoweth not what his Lorde doeth: but you haue I called friendes, for all things that I haue heard of my Father, I haue opened vnto you. Yee haue not chosen me, but I haue chosen you, and ordeined you to go Ioh. 15. 12

and bring foorth fruite, and that your fruite shoulde remaine; and whatsoeuer yee aske of the father in my name, hee may giue it you.

Saint Iohn Baptist.

The Collect.

ALmightie God, by whose prouidence thy seruaunt Iohn Baptist was wonderfully borne, and sent to prepare the way of thy Sonne our Sauiour by preaching of penance: make vs so to follow his doctrine and holy life, that we may truly repent, according to his preaching, and after his example constantly speake the truth, boldly rebuke vice, and patiently suffer for the truethes sake, through Iesus Christ our Lord.

The Epistle.

Esai.40.1. BE of good cheare, my people. O ye prophets, comfort my people, saith your God, comfort Hierusalem at the heart, and tel her that her trauaile is at an end, that her offence is pardoned, that she hath receiued of the Lordes hand sufficient correction for al her sinnes. A voyce cried in ỹ Wildernes, Prepare the way of the Lord in the Wildernes, make straight the path for our God in the desert. Let al valleys be exalted, and euery mountaine and hill be laide low. What so is crooked, let it bee made straight, and let the rough be made plaine fieldes. For the glorie of the Lord shal appeare, and al flesh shal at once see it. For why? the mouth of the Lord hath spoken it. The same voyce spake, Nowe crie. And the Prophet answered, What shall I crie? That all flesh is grasse, and that all the goodlines thereof is as the floure of the fielde. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of ỹ Lord bloweth vpon them. Neuertheles, whether the grasse wither, or that the floure fade away, yet ỹ worde of our God endureth for euer. Go vp vnto the high hil (O Sion) thou that bringest good tidings, lift vp thy voice with power, O thou preacher Hierusalem, lift it vp without feare, and say

say vnto the cities of Juda, Beholde your God, beholde, the Lord God shall come with power, and beare rule with his arme. Beholde, hee bringeth his treasure with him, and his workes go before him. He shall feede his flocke like an heardman; he shall gather the Lambes together with his arme, and cary them in his bosome, and shall kindly entreate those that beare young.

The Gospel.



Lizabeths time came that shee should be deliuered, & shee brought forth a sonne. And her neighbours and her cousins heard say how the Lord had shewed great mercy vpon her, & reioyced with her. And it fortuned, that in the eight day they came to circumcise the childe, & called his name Zacharie, after the name of his father. And his mother answered & sayd, Not so, but his name shalbe called John. And they said vnto her, There is none of thy kinred that is named with this name. And they made signes to his father, how hee would haue him called. And he asked for writing tables, & wrote, saying, His name is John. And they maruelled all. And his mouth was opened immediatly & his tongue also, & he spake & prayed God. And feare came on al them that dwelt nigh vnto him. And al these sayings were noysed abroad throughout all the hie countrey of Jurie, & they ỳ heard them, laide them vp in their hearts, saying, What maner of child shal this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Prayed bee the Lord God of Israel, for he hath visited & redeemed his people, and hath raised vp an horne of saluation vnto vs, in the house of his seruant Dauid, euẽ as he promised by the mouth of his holy Prophets, which were since the worlde beganne. That wee should be saued from our enemies, and from the hand of all that hate vs. That hee would deale mercifully with our fathers, and remember his holy Couenaunt: Luk. 1. 57.

that

that he would perfourme the othe which he ſware to our father Abraham, for to giue vs. That we, being deliuered out of the hands of our enemies, might ſerue him without feare all the dayes of our life, in ſuch holineſſe and righteouſneſſe, as are acceptable for him. And thou childe ſhalt bee called the Prophet of the higheſt: for thou ſhalt go before the face of the Lord to prepare his wayes. To giue knowledge of ſaluation vnto his people, for the remiſſion of ſinnes, through the tender mercy of our God, whereby the day ſpring from an high hath viſited vs. To giue light to them that ſit in darkeneſſe, and in the ſhadowe of death, and to guide our feete into the way of peace. And the childe grew, and waxed ſtrong in ſpirit, and was in wilderneſſe, till the day came when he ſhould ſhew himſelfe vnto the Iſraelites.

Saint Peters day.

The Collect.

ALmightie God, which by thy ſonne Ieſus Chriſt, haſt giuen to thy Apoſtle S. Peter many excellent giftes, and commaunded ſt him earneſtly to feede thy flocke: make vvee beſeech thee all Biſhops and Paſtours diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glory, through Ieſus Chriſt our Lord.

The Epiſtle.

Acts 12.1. AT the ſame time, Herod the king ſtretched forth his hands to vexe certaine of the congregation, & he killed Iames the brother of Iohn with the ſword. And becauſe hee ſaw it pleaſed ẏ Iewes, he proceeded further, & tooke Peter alſo. Then were ẏ daies of ſweet bread. And when he had caught him, he put him in priſon alſo, & deliuered him to foure quaternions of ſouldiers to be kept, intending after Eaſter to bring him forth to the people. And Peter was kept in priſon, but prayer was made without ceaſing of the congregation vnto God for him. And whē Herod would haue brought him out vnto the people, the ſame ſame night ſlept Peter betwene two ſouldiers,

bound

bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his hands. And the Angel sayd vnto him, Gird thy selfe, and binde on thy sandales. And so hee did. And hee sayth vnto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was trueth which was done by the Angel, but thought he had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by the owne accord: and they went out, and passed through one streete, and foorthwith the Angel departed from him. And when Peter was come to himselfe, he sayd, Now I know of a suretie that the Lord hath sent his Angel, and hath deliuered mee out of the hand of Herode, and from all the waiting of the people of the Iewes.

The Gospel.

When Iesus came into the coastes of the Citie, which is called Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the sonne of man am? They sayde, Some say that thou art Iohn Baptist, some Elias, some Jeremias, or one of the Prophets. Hee sayth vnto them, But whome say yee that I am? Simon Peter answered and said, Thou art Christ the sonne of the liuing God. And Iesus answered, and said vnto him, Happie art thou Simon the sonne of Jonas: for flesh and blood hath not opened that vnto thee, but my father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I build my congregation, and the gates of hell shall not preuaile against it. And I wil giue vnto thee the keyes of the kingdome of heauen: And whatsoeuer thou bindest in earth, shall be bound in heauen: and whatsoeuer thou loosest in earth, shall be loosed in heauen. Matt. 16. 13.

Saint

S. Iames the Apoſtle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apoſtle Iames, leauing his father and all that he had, without delay was obedient vnto the calling of thy Sonne Ieſus Chriſt, and followed him: So we, forſaking all worldly and carnall affections, may be euermore ready to follow thy commaundements, through Ieſus Chriſt our Lord.

The Epiſtle.

Acts.11. 27.

IN thoſe dayes came Prophets from the Citie of Hieruſalem, vnto Antioch. And there ſtood vp one of them named Agabus, and ſignified by the Spirite, that there ſhould be great dearth throughout all the worlde, which came to paſſe in the Emperour Claudius dayes. Then the diſciples, euery man according to his habilitie, purpoſed to ſend ſuccour vnto the brethren which dwelt in Iewrie: which thing they alſo did, and ſent it to the elders by the hands of Barnabas and Saul. At the ſame time Herod the king ſtretched forth his hands to vexe certaine of the congregation. And hee killed Iames the brother of Iohn with the ſword: and becauſe hee ſaw it pleaſed the Iewes, he proceeded further, and tooke Peter alſo.

The Goſpel.

Matt.20. 20.

THen came to him the mother of Zebedees children, with her ſonnes, worſhipping him, and deſiring a certaine thing of him. And hee ſaid vnto her, What wilt thou? She ſaid vnto him, Graunt that theſe my two ſonnes may ſit, the one on thy right hand, & the other on the left, in thy kingdome. But Ieſus anſwered and ſayd, Ye wote not what ye aſke. Are ye able to drinke of the cup that I ſhall drinke of? and to be baptized with the baptiſme that I am baptized with? They ſaid vnto him, We are. Hee ſayd vnto them, Yee ſhall drinke in deede of my cup, and be baptized with the baptiſme that I am baptized with: but

but to sit on my right hand and on my left, is not mine to giue, but it shall chaunce vnto them that it is prepared for of my father. And When the ten heard this, they disdained at the two brethren. But Jesus called them vnto him, and sayde, Yee knowe that the princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But Whosoeuer will be great among you, let him be your minister, and Whosoeuer will be chiefe among you, let him be your seruant: Euen as the sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many.

S. Bartholomew Apostle.

The Collect.

O Almightie and euerlasting God, Which hast giuen grace to thine Apostle Bartholomewe, truely to beleeue and to preach thy Worde: graunt, Wee beseech thee, vnto thy Church, both to loue that he beleeued, and to preach that hee taught, through Christ our Lorde.

The Epistle.

BY the handes of the Apostles were many signes and wonders shewed among the people: and they were all together with one accorde in Solomons porche. And of other durst no man ioyne himselfe to them: neuertheless the people magnified them. The number of them that beleeued in the Lorde, both of men and women, grewe more and more, in so much that they brought the sicke into the streets, and laide them on beddes and couches, that at the least way the shadow of Peter When he came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Hierusalem, bringing sicke folks, and them which were vexed with vncleane spirits, and they were healed euery one. Act. 5. 12.

The

S. Bartholomew Apostle.

The Gospel.

Luke 22. 24. AND there was a strife among them, which of them should seeme to bee the greatest. And hee sayd vnto them, The kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gracious Lords: but ye shall not so be. But he that is greatest among you, shalbe as the yonger, and he that is chiefe, shalbe as he that doeth ministeR. For whether is greater, hee that sitteth at meate, or hee that serueth? Is not hee that sitteth at meate? But I am among you as hee that ministreth. Yee are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed vnto me, that ye may eat and drinke at my table in my kingdome, and sit on seats iudging the twelue tribes of Israel.

Saint Matthew Apostle.

The Collect.

ALmightie God, which by thy blessed sonne didst call Matthew from the receite of custome, to be an Apostle and Euangelist: graunt vs grace to forsake all couetous desires and inordinate loue of riches, and to folow thy sayd sonne Jesus Christ, Who liueth and reigneth, &c.

The Epistle.

2. Cor. 4. 1 SEeing that wee haue such an office, euen as God hath had mercie on vs, We goe not out of kinde, but haue cast from vs the clokes of vnhonestie, and walke not in craftinesse, neither handle wee the Word of God deceitfully, but open the trueth and report our selues to euery mans conscience in the sight of God. If our Gospell be yet hid, it is hid among them that are lost, in whome the god of this worlde hath blinded the mindes of them which beleeue not, least the light of the Gospell of the glorie of Christ (which is the image of God) shoulde shine vnto them. For wee preach not our selues, but

S. Michael and all Angels.

but Christ Jesus to be the Lord, & our selues your seruants for Jesus sake. For it is God that commandeth the light to shine out of darknesse, which hath shined in our hearts, for to giue the light of the knowledge of the glorie of God, in the face of Jesus Christ.

The Gospel.

AND as Jesus passed foorth from thence, hee saw a man (named Matthew) sitting at the receit of custome: and he sayd vnto him, Follow me. And hee arose, and followed him. And it came to passe, as Jesus sate at meate in his house, beholde, many Publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the Pharises saw it, they said vnto his disciples, Why eateth your master with Publicanes and sinners? But when Jesus heard that, he said vnto them, They that be strong, neede not the Physicion, but they that are sicke. Goe yee rather and learne what that meaneth: I will haue mercie, and not sacrifice. For I am not come to call the righteous, but sinners to repentance. Mat. 9. 9.

S. Michael and all Angels.

The Collect.

EVerlasting God, which hast ordeined and constituted the seruices of all Angels, & men in a wonderfull order: mercifully graunt that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Jesus Christ our Lord.

The Epistle.

THere was a great battell in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuailed not, neither was their place found any more in heauen. And the great Dragon, that olde Serpent, Apo. 12. 7.

called

called the deuill and Satanas was cast out, which deceiueth all the world. And hee was cast into the earth, and his angels were cast out also with him. And I heard a loude voyce, saying, In heauen is now made saluation, and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimonie, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

Mat. 18. 1. AT the same time came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen? Iesus called a child vnto him, and set him in the middest of them, and saide, Verely I say vnto you, except ye turne and become as children, yee shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth him selfe as this childe, that same is the greatest in the kingdome of heauen. And Whosoeuer receiueth such a childe in my name, receiueth me. But who so doeth offend one of these litle ones which beleeue in me, it were better for him that a milstone were hanged about his necke, and that he were drowned in the depth of the sea. Woe vnto the world because of offences. Necessary it is that offences come: but wo vnto the man by whom the offence commeth. Wherefore if thy hand or thy foote hinder thee, cut them of, and cast them from thee: it is better for thee to enter into life halte or mayned, rather then thou shouldest (hauing two hands, or two feete) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes)

to

S. Luke the Euangelist.

to be cast into hell fire. Take heede that yee despise not one of these litle ones: For I say vnto you, that in heauen their Angels doe alwayes beholde the face of my Father, which is in heauen.

S. Luke the Euangelist.

The Collect.

ALmighty God, which calledst Luke ỹ Physition, whose praise is in the Gospel, to be a Physition of the soule: it may please thee by the wholsome medicines of his doctrine, to heale all the diseases of our soules, through thy sonne Iesus Christ our Lord.

The Epistle.



Watch thou in all things, suffer afflictions, doe the worke throughly of an Euangelist, fulfill thine office vnto the vttermost. Bee sober. For I am nowe readie to bee offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the fayth. From henceforth there is laide vp for me a crowne of righteousnesse, which the Lorde that is a righteous iudge shal giue me at that day, not to me onely, but to all them that loue his comming. Doe thy diligence that thou mayest come shortly vnto mee. For Demas hath forsaken me, and loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke, and bring him with thee, for hee is profitable vnto mee for the ministration. And Tychicus haue I sent vnto Ephesus. The cloak that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchment. Alexander the coppersmith did mee much euill, the Lorde reward him according to his deedes: of whome bee thou ware also, for he hath greatly withstood our wordes. 2.Tim.4.5

Simon and Iude Apostles.

The Gospel.

Luke 10.1 THe Lord appointed other seuenty (and two) also, and sent them two and two before him into euery citie and place, whither he himself would come. Therefore he saide vnto them, The harueſt is great, but the labourers are fewe. Pray ye therefore the Lord of the harueſt to sende foorth labourers into his harueſt. Goe your wayes, behold, I send you forth as lambes among wolues. Beare no wallet, neither scrip, nor shooes, and salute no man by the way. Into whatsoeuer house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall reſt vpon him, if not, it shall returne to you againe. And in the same house tarie still, eating and drinking such as they giue: For the labourer is worthie of his reward.

Simon and Iude Apostles.

The Collect.

ALmighty God, which haſt builded thy congregation vpon the foundation of the Apoſtles & Prophets, Jesus Christ himself being the head corner stone: Graunt vs so to be ioyned together in vnitie of spirit by their doctrine, that wee may bee made an holy temple acceptable to thee, through Jesus Christ our Lord.

The Epistle.

Iude 1. IVdas the seruaunt of Jesus Christ, the brother of James, to them which are called and sanctified in God the father, and preserued in Jesus Christ: mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you that yee should continually labour in the faith, which was once giuen vnto the Saintes. For there are certaine vngodly men, craftily crept in, of which it was written afore-

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time vnto such iudgement: They turne the grace of our God into wantonnesse, and denie God (which is the onely Lord) and our Lorde Iesus Christ. My minde is therefore to put you in remembrance, for as much as ye once know this, how that the Lorde (after that hee had deliuered the people out of Egypt) destroyed them which after beleeued not. The angels also which kept not their first state, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darknesse, vnto the iudgement of the great day. Euen as Sodome and Gomorrhe, and the cities about them, which in like maner defiled themselues with fornication, and followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these beeing deceiued by dreames, defile the flesh, despise rulers, and speake euill of them that are in authoritie.

The Gospel.

THis commaund I you, that ye loue Ioh. 15. 17
together. If the worlde hate you, ye know it hated mee before it hated you. If ye were of the worlde, the worlde would loue his owne: howbeit, because yee are not of the world, but I haue chosen you out of the world, therefore the worlde hateth you. Remember the word that I say vnto you, The seruant is not greater then the Lorde. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they doe vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but nowe haue they nothing to cloke their sinne withall. He that hateth me, hateth my father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene, and hated, not onely mee, but also my father. But this happeneth, that the saying might bee fulfilled that is written in their lawe, They hated

Simon and Iude Apostles.

The Gospel.

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s sake, because they

haue not known him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but nowe haue they nothing to cloke their sinne withall. He that hateth me, hateth my father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene, and hated, not onely mee, but also my father. But this happeneth, that the saying might bee fulfilled that is written in their lawe, They hated

Simon and Iude Apostles.

The Gospel.

Luke 10.1 THe Lord appointed other seuenty (and two) also, and sent them two and two before him into euery citie and place, whither he himself would come. Therefore he saide vnto them, The haruest is great, but the labourers are fewe. Pray ye therefore the Lord of the haruest to sende foorth labourers into his haruest. Goe your wayes, behold, I send you forth as lambes among wolues. Beare no wallet, neither scrip, nor shooes, and salute no man by the way. Into whatsoeuer house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tarie still, eating and drinking such as they giue: For the labourer is worthie of his reward.

Simon and Iude Apostles.

The Collect.

ALmighty God, which hast builded thy congregation vpon the foundation of the Apostles & Prophets, Iesus Christ himself being the head corner stone: Graunt vs so to be ioyned together in vnitie of spirit by their doctrine, that wee may bee made an holy temple acceptable to thee, through Iesus Christ our Lord.

The Epistle.

Iude 1. IVdas the seruaunt of Iesus Christ, the brother of James, to them which are called and sanctified in God the father, and preserued in Iesus Christ: mercy vnto you, and peace, and loue be multiplied. Beloued, When I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you that yee should continually labour in the faith, which was once giuen vnto the Saintes. For there are certaine vngodly men, craftily crept in, of which it was written afore-

time

time vnto such iudgement: They turne the grace of our God into wantonnesse, and denie God (which is the onely Lord) and our Lorde Jesus Christ. My minde is therefore to put you in remembrance, for as much as ye once know this, how that the Lorde (after that hee had deliuered the people out of Egypt) destroyed them which after beleeued not. The angels also which kept not their first state, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darknesse, vnto the iudgement of the great day. Euen as Sodome and Gomorrhe, and the cities about them, which in like maner defiled themselues with fornication, and followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these beeing deceiued by dreames, defile the flesh, despise rulers, and speake euill of them that are in authoritie.

The Gospel.

THis commaund I you, that ye loue together. If the worlde hate you, ye know it hated mee before it hated you. If ye were of the worlde, the worlde would loue his owne: howbeit, because yee are not of the world, but I haue chosen you out of the world, therefore the worlde hateth you. Remember the word that I say vnto you, The seruant is not greater then the Lorde. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they doe vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but nowe haue they nothing to cloke their sinne withall. He that hateth me, hateth my father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene, and hated, not onely mee, but also my father. But this happeneth, that the saying might bee fulfilled that is written in their lawe, They hated Ioh. 15. 17

me without a cause. But when the comforter is come, whom I will send vnto you from the father, euen the spirit of trueth (which proceedeth of the father) he shal testifie of me. And yee shall beare witnesse also, because yee haue bene with me from the beginning.

All Saints.

The Collect.

ALmighty God, which hast knit together thy elect in one Communion and fellowship, in the mystical body of thy sonne Christ our Lord: grant vs grace so to follow thy holy Saintes in all vertuous and godly liuing, that wee may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Jesus Christ our Lord, Amen.

The Epistle.

Apoc. 7.2

BEhold, I John sawe another angel ascend from the rising of the sunne, which had the seale of the liuing God, and he cried with a loude voyce to the foure angels, (to whome power was giuen to hurt the earth, and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads. And I hearde the number of them which were sealed, and there were sealed an hundred and fourtie and foure thousande of all the tribes of the children of Israel.

Of the tribe of Juda, were sealed xii.M.
Of the tribe of Reuben, were sealed xii.M.
Of the tribe of Gad, were sealed xii.M.
Of the tribe of Aser, were sealed xii.M.
Of the tribe of Nephthalim, were sealed xii.M.
Of the tribe of Manasses, were sealed xii.M.
Of the tribe of Simeon, were sealed xii.M.
Of the tribe of Leui, were sealed xii.M.
Of the tribe of Issachar, were sealed xii.M.
Of the tribe of Zabulon, were sealed xii.M.

Of

Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheld, and loe, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seate, and before the Lambe, clothed with long white garments, and Palmes in their handes, and cried with a loud voyce, saying, Saluation bee ascribed to him that sitteth vpon the seate of our God, and vnto the Lambe. And all the Angels stood in the compasse of the seate, and of the Elders, and the foure beasts, and fell before the seate on their faces, and worshipped God, saying, Amen: Blessing, and glorie, and wisedome, and thanks, and honour, and power, and might be vnto our God for euermore, Amen.

The Gospel.

IEsus seeing the people, went vp into a mountaine, and when hee was set, his Disciples came to him. And after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirite, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnes, for they shall bee satisfied. Blessed are the mercifull, for they shall obteine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall bee called the children of God. Blessed are they which suffer persecution for righteousnes sake, for theirs is the kingdome of heauen. Blessed are yee when men reuile you, and persecute you, and shall falsely say all maner of euill sayings against you for my sake, reioyce and bee glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you. Mat. 5. 1.

The order for the administration of the Lordes Supper, or holy Communion.

SO many as intend to be partakers of the holy Communion, ſhall ſignifie their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of thoſe bee an open and notorious euill liuer, ſo that the Congregation by him is offended, or haue done any wrong to his neighbours, by worde or deede: the Curate hauing knowledge thereof, ſhall call him, and aduertiſe him in any wiſe not to preſume to the Lordes Table, vntill he haue openly declared himſelfe to haue truely repented and amended his former naughtie life, that the Congregation may thereby be ſatisfied, which afore were offended, and that he haue recompenſed the parties whome hee had done wrong vnto, or at the leaſt declare himſelfe to be in full purpoſe ſo to doe, as ſoone as he conueniently may.

The ſame order ſhall the Curate vſe with thoſe betwixt whome hee perceiueth malice and hatred to reigne, not ſuffering them to be partakers of the Lordes Table, vntill he know them to be reconciled. And if one of the parties ſo at variance, be content to forgiue from the bottome of his heart, all that the other hath treſpaſſed againſt him, and to make amends for that he himſelfe hath offended, and the other partie will not bee perſwaded to a godly vnitie, but remaine ſtill in his frowardneſſe and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

The Table hauing at the Communion time a faire white linnen cloth vpon it, ſhall ſtand in the body of the Church, or in the Chancell, where Morning prayer and Euening prayer be appointed to be ſaid. And the Prieſt ſtanding at the North ſide of the Table, ſhall ſay the Lords prayer with this Collect following.

The Communion.

ALmighty God, vnto whom all hearts be open, all deſires knowen, and from whome no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy ſpirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Chriſt our Lord, Amen.

Then ſhall the Prieſt rehearſe diſtinctly all the tenne commaundements: and the people kneeling, ſhall after euery commaundement, aske God mercie for their tranſgreſsion of the ſame, after this ſort.

The

The Communion.

The Miniſter.

GOd ſpake theſe wordes, and ſaide, I am the Lorde thy God: Thou ſhalt haue none other gods but me.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Miniſter.

Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bowe downe to them, nor worſhip them: For I the Lord thy God am a ielous God, and viſite the ſinne of the fathers vpon the children, vnto the third & fourth generation of them that hate me, and ſhewe mercy vnto thouſands in them that loue me, and keepe my commandements.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Lawe.

Miniſter.

Thou ſhalt not take the name of the Lorde thy God in vaine: for the Lorde will not holde him guiltleſſe that taketh his name in vaine.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Miniſter.

Remember that thou keepe holy the Sabboth day. Sixe dayes ſhalt thou labour and doe all that thou haſt to doe, but the ſeuenth day is the Sabboth of the Lorde thy God. In it thou ſhalt doe no maner of worke, thou and thy ſonne, and thy daughter, thy man ſeruant, and thy maide ſeruant, thy cattell, and the ſtranger that is within thy gates. For in ſixe dayes the Lord made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day: wherefore the Lorde bleſſed the ſeuenth day, and halowed it.

People.

Lord haue mercy vpon vs, and encline our hearts to keep this Lawe.

Miniſter.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt do no murther.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

Then shall followe the Collect of the day, with one of these two Collects following for the Queene, the Priest standing vp, and saying.

Let vs pray.

ALmighty God, whose kingdome is euerlasting, and power infinite, haue mercie vpon the whole congregation, and so rule the heart of thy chosen seruaunt Elizabeth, our Queene and gouernour, that shee (knowing whose minister she is) may aboue all things seeke thy honour and glory, and that wee her subiects (duely considering whose authoritie shee hath) may faithfully serue, honour, and humbly obey her, in thee, and for thee, according to thy blessed worde and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost liueth and reigneth euer one God, world without end, Amen.

Almightie

The Communion.

ALmightie and euerlasting God, wee be taught by thy holy worde, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisedome: Wee humbly beseech thee so to dispose and gouerne the heart of Elizabeth thy seruant, our Queene and gouernour, that in all her thoughts, words, and workes shee may euer seeke thy honour and glorie, and studie to preserue thy people committed to her charge, in wealth, peace, & godlinesse: Graunt this, O mercifull Father, for thy deare sonnes sake Jesus Christ our Lord. Amen.

Immediatly after the Collects, the Priest shal reade the Epistle, beginning thus.

The Epistle Written in the Chapter of.

And the Epistle ended, he shall say the Gospel, beginning thus.

The Gospel Written in the Chapter of.

And the Epistle and Gospel being ended, shalbe sayd the Creede.



BEleeue in one God the Father almightie, maker of heauen & earth, and of all things visible and inuisible: and in one Lord Jesus Christ, the onely begotten Sonne of God, begotten of his Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the father, by whom al things were made: Who for vs men and for our saluation came downe from heauen, and was incarnate by the holy Ghost of the virgin Marie, and was made man, and was crucified also for vs vnder Pontius Pilate. Hee suffered, and was buried, and the third day hee rose againe according to the Scriptures, and ascended into heauen, and sitteth at the right hand of the Father. And hee shal come againe With glory to iudge both the quicke and the dead: Whose kingdome shall haue no ende. And I beleeue in the holy Ghost, the Lorde and giuer of life, who proceedeth from the father and the sonne, who with the father and the sonne together is worshipped and glorified, who spake by the Prophets.

vpon the offering dayes appointed, euery man and woman ſhall pay to the Curate the due and accuſtomed offerings. After which done, the Prieſt ſhall ſay.

¶ Let vs pray for the whole ſtate of Chriſtes Church militant here in earth.

If there be no almes giuen vnto the poore, then ſhall the words (of accepting our almes) be left out vnſayd.

ALmightie and euerliuing GOD, which by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, and to giue thanks for all men: Wee humbly beſeech thee, moſt mercifully (to accept our almes, and) to receiue theſe our prayers, which We offer vnto thy diuine Maieſtie, beſeeching thee to inſpire continually the vniuerſall Church With the ſpirite of trueth, vnitie, and concord: and graunt that all they that doe confeſſe thy holy Name, may agree in the trueth of thy holy Word, and liue in vnitie and godly loue. We beſeech thee alſo to ſaue and defend all Chriſtian kings, princes, and gouernours, and ſpecially thy ſeruant Elizabeth our Queene, that vnder her We may be godly and quietly gouerned: and grant vnto her Whole counſaile, and to all that be put in authoritie vnder her, that they may truely and indifferently miniſter iuſtice, to the puniſhment of Wickednеſſe and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly Father) to all Biſhoppes, Paſtors, and Curates, that they may both by their life and doctrine ſet forth thy true and liuely Worde, and rightly and duely adminiſter thy holy Sacraments: and to all thy people giue thy heauenly grace, and ſpecially to this Congregation here preſent, that With meeke heart and due reuerence they may heare and receiue thy holy Word, truely ſeruing thee in holineſſe and righteouſneſſe all the dayes of their life. And We moſt humbly beſeech thee of thy goodnes, O Lord, to comfort and ſuccour all them Which in this tranſitorie life be in trouble, ſorow, neede, ſickneſs, or any other aduerſitie: Grant this, O father, for Jeſus Chriſtes ſake our onely mediatour and aduocate. Amen.

Then

The Communion.

Then ſhall follow this exhortation at certaine times, when the Curate ſhall ſee the people negligent to come to the holy Communion.

WE be come together at this time (deare-ly beloued brethren) to feede at ỹ Lords Supper, vnto the which in Gods behalfe I bid you all that be here preſent, and beſeeche you for the Lorde Jeſus Chriſts ſake, that yee will not refuſe to come thereto, being ſo louingly called and bidden of God himſelfe. Yee know how grieuous and vnkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of prouiſion, ſo that there lacketh nothing but ỹ gheſts to ſit downe, and yet they which be called, (without any cauſe) moſt vnthankfully refuſe to come. Which of you in ſuch a caſe would not be mooued: Who would not thinke a great iniurie and wrong done vnto him: Wherefore moſt dearely beloued in Chriſt, take ye good heed, leſt ye, withdrawing your ſelues from this holy Supper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſineſſe. But ſuch excuſes be not ſo eaſily accepted and allowed before God. If any man ſay, I am a grieuous ſinner, & therefore am afraid to come: wherefore then do you not repent and amend: when God calleth you, be you not aſhamed to ſay you will not come: when you ſhould returne to God, will you excuſe your ſelfe, and ſay, that you be not ready: Conſider earneſtly with your ſelues, how litle ſuch fained excuſes ſhall auaile before God. They that refuſed the feaſt in the Goſpell, becauſe they had bought a Farme, or would try their yokes of Oxen, or becauſe they were married, were not ſo excuſed, but counted vnworthie of the heauenly feaſt. I for my part am here preſent, and according to mine office, I bid you in the name of God, I call you in Chriſts behalfe, I exhort you, as you loue your owne ſaluation, that yee will be partakers of this holy Communion. And as the ſonne of God did vouchſafe to yeeld vp his ſoule by death vpon the croſſe for your health: Euen ſo it is your duetie to receiue the Communion together in

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vpon the offering dayes appointed, euery man and woman ſhall pay to the Curate the due and accuſtomed offerings. After which done, the Prieſt ſhall ſay.

¶ Let vs pray for the Whole ſtate of Chriſtes Church militant here in earth.

If there be no almes giuen vnto the poore, then ſhall the words (of accepting our almes) be left out vnſayd.



Almightie and euerliuing GOD, which by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, and to giue thanks for all men: Wee humbly beſeech thee, moſt mercifully (to accept our almes, and) to receiue theſe our prayers, which We offer vnto thy diuine Maieſtie, beſeeching thee to inſpire continually the vniuerſall Church With the ſpirite of trueth, vnitie, and concord: and graunt that all they that doe confeſſe thy holy Name, may agree in the trueth of thy holy Word, and liue in vnitie and godly loue. We beſeech thee alſo to ſaue and defend all Chriſtian kings, princes, and gouernours, and ſpecially thy ſeruant Elizabeth our Queene, that vnder her We may be godly and quietly gouerned: and grant vnto her Whole counſaile, and to all that be put in authoritie vnder her, that they may truely and indifferently miniſter iuſtice, to the puniſhment of Wickednеſſe and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly Father) to all Biſhoppes, Paſtors, and Curates, that they may both by their life and doctrine ſet forth thy true and liuely Worde, and rightly and duely miniſter thy holy Sacraments: and to all thy people giue thy heauenly grace, and ſpecially to this Congregation here preſent, that With meeke heart and due reuerence they may heare and receiue thy holy Word, truely ſeruing thee in holineſſe and righteouſneſſe all the dayes of their life. And We moſt humbly beſeech thee of thy goodnes, O Lord, to comfort and ſuccour all them Which in this tranſitorie life be in trouble, ſorow, neede, ſickneſs, or any other aduerſitie: Grant this, O father, for Jeſus Chriſtes ſake our onely mediatour and aduocate. Amen.

Then

The Communion.

Then ſhall follow this exhortation at certaine times, when the Curate ſhall ſee the people negligent to come to the holy Communion.



E be come together at this time (deare-ly beloued bꝛethꝛen) to feede at ẏ Lꝛds Supper, vnto the which in Gods be-halfe I bid you all that be here pꝛeſent, and beſeeche you foꝛ the Lorde Jeſus Chꝛiſts ſake, that yee will not refuſe to come thereto, being ſo louingly called and bidden of God himſelfe. Yee know how grieuous and vnkind a thing it is, when a man hath pꝛepared a rich feaſt, decked his table with all kind of pꝛouiſion, ſo that there lacketh nothing but ẏ gheſts to ſit doWn, and yet they which be called, (without any cauſe) moſt vnthankfully refuſe to come. Which of you in ſuch a caſe would not be mooued: Who would not thinke a great iniurie and Wꝛong done vnto him: Wherefoꝛe moſt dearely beloued in Chꝛiſt, take ye good heed, leſt ye, Withdꝛawing your ſelues from this holy Supper, pꝛouoke Gods indignation againſt you. It is an eaſie matter foꝛ a man to ſay, I Wil not commu-nicate, becauſe I am otherWiſe letted With Woꝛldly buſineſſe. But ſuch excuſes be not ſo eaſily accepted and alloWed befoꝛe God. If any man ſay, I am a grieuous ſinner, & therefoꝛe am afraid to come: Wherefoꝛe then do you not repent and amend: When God calleth you, be you not aſhamed to ſay you Will not come: When you ſhould returne to God, Wil you excuſe your ſelfe, aud ſay, that you be not ready: Conſider earneſtly With your ſelues, hoW litle ſuch fained excuſes ſhall auaile be-foꝛe God. They that refuſed the feaſt in the Goſpell, becauſe they had bought a Farme, oꝛ Would try their yokes of Oxen, oꝛ becauſe they Were married, Were not ſo excuſed, but coun-ted vnWoꝛthie of the heauenly feaſt. I foꝛ my part am here pꝛeſent, and accoꝛding to mine office, I bid you in the name of God, I call you in Chꝛiſts behalfe, I exhoꝛt you, as you loue your oWne ſaluation, that yee Wil be partakers of this holy Communion. And as the ſonne of God did vouchſafe to yeeld vp his ſoule by death vpon the croſſe foꝛ your health: Euen ſo it is your duetie to receiue the Communion together in

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the remembrance of his death, as hee himselfe commaunded. Nowe, if you will in no wise thus doe, consider with your selues howe great iniurie you doe vnto God, and howe sore punishment hangeth ouer your heads for the same. And where as you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this vnkindnesse ye will not adde any more: which thing ye shall doe, if yee stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be accounted else, then a further contempt and vnkindnesse vnto God? Truely it is a great vnthankfulnesse to say nay, when yee be called: but the fault is much greater when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you what can this be else, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye, and eate, Take and drinke ye all of this, Doe this in remembrance of mee. With what face then, or with what countenance shall yee heare these wordes? what will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? wherefore rather then yee should so doe, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues, from whome yee depart. Yee depart from the Lords table, yee depart from your brethren, and from the banquet of most heauenly foode. These things if ye earnestly consider, ye shall by Gods grace returne to a better minde, for the obteining whereof, wee shall make our humble petitions, while wee shall receiue the holy Communion.

And sometime shalbe sayd this also, at the discretion of the Curate.

DEarely beloued, forasmuch as our duetie is to render to almightie God our heauenly Father most heartie thankes, for that hee hath giuen his Sonne our Sauiour Jesus Christ, not onely to dye for vs, but also to bee our spirituall foode and sustenance, as it is declared vnto vs, as well by Gods

Gods worde, as by the holy Sacraments of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that wil presume to receiue it vnworthily: my duetie is to exhort you to consider the dignitie of the holy mysterie, & the great perill of the vnworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly feast, so that in no wise you come but in the mariage garment required of God in holy Scripture, and so come and be receiued, as worthy partakers of such a heauenly Table. The way and meanes thereto, is: First to examine your liues & conuersation by the rule of Gods commandements, and wherein so euer ye shall perceiue your selues to haue offended, either by will, worde, or deed, there bewaile your owne sinfull liues, and confesse your selues to Almightie God, with full purpose of amendement of life. And if yee shall perceiue your offences to be such, as be not only against God, but also against your neighbours: then ye shall reconcile your selues vnto them, ready to make restitution & satisfaction, according to the vttermost of your powers, for all iniuries and wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you would haue forgiuenesse of your offences at Gods hand: For otherwise the receiuing of the holy Communion doeth nothing els but increase your damnation. And because it it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, & with a quiet conscience: therefore if there be any of you, which by the meanes aforesaid cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to mee, or some other discreete and learned minister of Gods word, and open his griefe, that he may receiue such ghostly counsaile, aduice, and comfort, as his conscience may be relieued, and that by the ministerie of Gods word he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

Then

The Communion.

Then ſhall the Prieſt ſay this exhortation.



Earely beloued in the Lord, yee that minde to come to the holy Communion of the body and blood of our Sauiour Chriſt, muſt conſider what S. Paul writeth to ẏ Corinthians, howe hee exhorteth all perſons diligently to try and examine themſelues, before they preſume to eate of that bread, and drinke of that cup. For as the benefite is great, if with a true penitent heart and liuely faith we receiue that holy Sacrament (for then we ſpiritually eate the fleſh of Chriſt and drinke his blood, then wee dwell in Chriſt, and Chriſt in vs, wee be one with Chriſt, and Chriſt with vs:) So is the danger great, if we receiue the ſame vnworthily. For then we be guiltie of the body & blood of Chriſt our Sauiour: wee eate and drinke our owne damnation, not conſidering the Lordes body: wee kindle Gods wrath againſt vs: we prouoke him to plague vs with diuers diſeaſes, and ſundry kindes of death. Therefore, if any of you be a blaſphemer of GOD, an hinderer, or ſlaunderer of his worde, an adulterer, or be in malice, or enuie, or in any other grieuous crime, bewaile your ſinnes, and come not to this holy table, leaſt after the taking of that holy Sacrament, the deuill enter into you, as hee entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoule. Judge therefore your ſelues (brethren) that yee be not iudged of the Lorde. Repent you truely for your ſinnes paſt: haue a liuely and ſtedfaſt faith in Chriſt our Sauiour. Amend your liues, and be in perfect charitie with all men, ſo ſhall yee be meete partakers of thoſe holy myſteries. And aboue all things, ye muſt giue moſt humble and hearty thanks to God the Father, the Sonne, & the holy Ghoſt, for the redemption of the world, by the death and paſſion of our Sauiour Chriſt, both God & man, who did humble himſelfe euen to the death vpon the croſſe, for vs miſerable ſinners, which lay in darkneſſe and ſhadowe of death, that he might make vs the children of God, and exalt vs to euerlaſting life. And to the ende that wee ſhould alway remember the exceeding great loue of our maſter and onely Sauiour Jeſus Chriſt,

thus

thus dying for vs, and the innumerable benefites which by his precious bloodshedding hee hath obtained to vs: he hath instituted and ordained holy mysteries, as pledges of his loue and continuall remembrance of his death, to our great and endlesse comfort. To him therefore, with the father, and the holy Ghost, let vs giue (as wee are most bounden) continuall thanks, submitting our selues wholy to his holy will & pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life, Amen.

Then shall the Priest say to them that come to receiue the holy Communion.

YOu that do truely and earnestly repent you of your sinnes, and bee in loue and charitie with your neighbours, and intend to leade a newe life, following the commaundements of God, and walking from henceforth in his holy wayes: Drawe neere, and take this holy Sacrament to your comfort, make your humble confession to almightie God, before this congregation here gathered together in his holy name, meekely kneeling vpon your knees.

Then shal this generall confession be made, in the name of all those that are minded to receiue the holy Communion, either by one of them, or els by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

ALmighty God, Father of our Lord Iesus Christ, maker of al things, Iudge of al men, wee knowledge and bewaile our manifold sinnes and wickednes, which we from time to time most grieuously haue committed, by thought, worde, and deed, against thy diuine Maiestie, prouoking most iustly thy Wrath & indignation against vs. we doe earnestly repent, & be heartily sory for these our misdoings, the remembrãce of them is grieuous vnto vs, the burden of them is intollerable: haue mercy vpon vs, haue mercy vpon vs, most mercifull father, for thy sonne our Lord Iesus Christs sake, forgiue vs al þ is past, and

graunt that we may euer hereafter ſerue and pleaſe thee, in newneſſe of life, to the honor and glory of thy name, through Jeſus Chriſt our Lord, Amen.

Then ſhall the Prieſt or the Biſhop (being preſent) ſtand vp, and turning himſelfe to the people, ſay thus.

ALmighty God our heauenly father, who of his great mercy hath promiſed forgiuenes of ſinnes to all them which with heartie repentance and true faith turne vnto him: Haue mercie vpon you, pardon & deliuer you from all your ſinnes, confirme and ſtrengthen you in all goodnes, & bring you to euerlaſting life, through Jeſus Chriſt our Lord, Amen.

Then ſhall the Prieſt alſo ſay.

CHeare what comfortable Wordes our Sauiour Chriſt ſaieth to all that truely turne to him. Come vnto mee all that trauell and be heauie laden, and I will refreſh you. So God loued the world, that he gaue his onely begotten ſonne, to the ende that all that beleeue in him, ſhould not periſh, but haue life euerlaſting.

CHeare alſo what S. Paul ſaieth.

This is a true ſaying, and worthie of all men to be receiued, that Jeſus Chriſt came into the world to ſaue ſinners.

CHeare alſo what S. John ſaieth.

If any man ſinne, we haue an aduocate with the Father, Jeſus Chriſt the righteous, and hee is the propitiation for our ſinnes.

After which the Prieſt ſhall proceed, ſaying.

Lift vp your hearts.

Anſwere.

We lift them vp vnto the Lord.

Prieſt.

Let vs giue thanks vnto our Lord God.

Anſwere.

It is meete and right ſo to doe.

Prieſt.

It is very meete, right, and our bounden duetie, that wee ſhould at all times, and in all places, giue thankes vnto thee, O Lord holy father, almightie euerlaſting God.

Here

The Communion.

Here ſhall follow the proper preface, according to the time, if there be any ſpecially appointed: or els immediately ſhall follow, **Therefore with Angels and Archangels, &c.**

Proper Prefaces.

Vpon Chriſtmaſſe day, and ſeuen dayes after.

BEcauſe thou diddeſt giue Jeſus Chriſt thine only ſonne to be borne as this day for vs, who by the operation of the holy ghoſt, was made very man, of the ſubſtance of the Virgin Marie his mother, & that without ſpot of ſinne, to make vs cleane from all ſinne. Therefore with Angels and Archangels, &c.

Vpon Eaſter day, and ſeuen dayes after.

BVt chiefly are we bound to prayſe thee, for the glorious reſurrection of thy ſonne Jeſus Chriſt our Lord: for hee is the very Paſchall Lambe which was offered for vs, and hath taken away the ſinne of the world, who by his death hath deſtroyed death, and by his riſing to life againe, hath reſtored to vs euerlaſting life. Therefore with Angels, &c.

Vpon the Aſcenſion day, and ſeuen dayes after.

THrough thy moſt dearely beloued Sonne Jeſus Chriſt our Lorde, who after his moſt glorious reſurrection manifeſtly appeared to al his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that where he is, thither might wee alſo aſcend, and raigne with him in glory. Therefore with Angels and Archangels, &c.

Vpon Whitſunday, and ſixe dayes after.

THrough Jeſus Chriſt our Lorde, according to whoſe moſt true promiſe the holy Ghoſt came downe this day from heauen, with a ſudden great ſound, as it had beene a mighty winde, in the likeneſſe of fierie tongues, lighting vpon the Apoſtles, to teach them, and to leade them to all trueth, giuing them both the gift of

diuerſe languages, and alſo boldneſſe with feruent zeale, conſtantly to preach the Goſpel vnto all nations, whereby We are brought out of darkneſſe and errour, into the cleare light and true knowledge of thee, & of thy Sonne Jeſus Chriſt. Therefore with Angels, &c.

Vpon the feaſt of Trinitie onely.

IT is very meete, right, and our bounden dutie, that we ſhould at all times & in all places, giue thankes to thee, O Lorde, almightie and euerlaſting God, which art one God, one Lord, not one onely perſon, but three perſons in one ſubſtance. For that which We beleeue of the glory of the Father, the ſame We beleeue of the Sonne, and of the holy Ghoſt, without any difference, or inequalitie. Therefore &c.

After which prefaces, ſhall folow immediately.

THerefore with angels and archangels, and with all the companie of heauen, Wee laude and magnifie thy glorious name, euermore praying thee, and ſaying, Holy, holy, holy, Lord God of hoſtes. Heauen and earth are full of thy glory. Glory bee to thee, O Lord moſt high.

Then ſhal the Prieſt kneeling down at Gods board ſay, in the name of all them that ſhal receiue the Communion, this prayer folowing.

WE doe not preſume to come to this thy table (O mercifull Lord) truſting in our owne righteouſneſſe, but in thy manifold and great mercies. Wee bee not woorthie ſo much as to gather vp the crummes vnder thy table. But thou art the ſame Lorde, whoſe propertie is alwayes to haue mercie: graunt vs therefore gracious Lord, ſo to eate the fleſhe of thy deare ſonne Jeſus Chriſt, and to drinke his blood, that our ſinfull bodies may be made clean by his body, & our ſoules waſhed through his moſt precious blood, and that We may euermore dwell in him, and he in vs, Amen.

Then

The Communion.

Then the Prieſt ſtanding vp, ſhall ſay as foloweth.



Almightie God our heauenly Father, which of thy tender mercie didſt giue thine onely ſonne Jeſus Chriſt to ſuffer death vpon ẏ Croſſe for our redemption, who made there (by his one oblation of himſelfe once offred) a full, perfect, and ſufficient ſacrifice, oblation, & ſatisfaction for the ſinnes of the whole world, and did inſtitute, and in his holy Goſpel commaund vs to continue a perpetuall memorie of that his precious death, vntill his comming againe: Heare vs, O mercifull father, we beſeech thee, and graunt that wee, receiuing theſe thy creatures of bread and wine, according to thy ſonne our Sauiour Jeſus Chriſtes holy inſtitution, in remembrance of his death and paſſion, may bee partakers of his moſt bleſſed body and blood: who in the ſame night that he was betrayed, tooke bread, & when he had giuen thankes, he brake it, & gaue it to his diſciples, ſaying, Take, eate, this is my body, which is giuen for you, doe this in remembrance of me. Likewiſe after ſupper he tooke the cup, and when he had giuen thanks, he gaue it to them, ſaying, Drinke ye all of this, for this is my blood of the new Teſtament, which is ſhed for you and for many for the remiſſion of ſinnes: doe this as oft as ye ſhall drinke it in remembrance of me.

Then ſhal the Miniſter firſt receiue the Communion in both kinds himſelfe, and next deliuer it to other Miniſters (if any bee there preſent) that they may helpe the chiefe Miniſter, and after, to the people in their handes, kneeling. And when he deliuereth the bread, he ſhall ſay.

The bodie of our Lorde Jeſus Chriſt which was giuen for thee, preſerue thy body and ſoule into euerlaſting life: and take and eate this in remembrance that Chriſt died for thee, and feede on him in thine heart by fayth, with thankeſgiuing.

And

diuerſe languages, and alſo boldneſſe with feruent zeale, conſtantly to preach the Goſpel vnto all nations, whereby we are brought out of darkneſſe and errour, into the cleare light and true knowledge of thee, & of thy Sonne Jeſus Chriſt. Therefore with Angels, &c.

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The Communion.

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The bodie of our Lorde Jeſus Chriſt which was giuen for thee, preſerue thy body and ſoule into euerlaſting life: and take and eate this in remembrance that Chriſt died for thee, and feede on him in thine heart by fayth, with thankeſgiuing.

And the Miniſter that deliuereth the cup, ſhall ſay.

The blood of our Lord Jeſus Chriſt which was ſhed for thee, preſerue thy body and ſoule into euerlaſting life: and drinke this in remembrance that Chriſtes blood was ſhed for thee, and be thankfull.

Then ſhall the Prieſt ſay the Lordes prayer, the people repeating after him euery petition. After ſhall be ſayd as followeth.

O Lord & heauenly father, wee thy humble ſeruants entirely deſire thy fatherly goodneſſe, mercifully to accept this our ſacrifice of prayſe and thankeſgiuing, moſt humbly beſeeching thee to graunt, that by the merites and death of thy ſonne Jeſus Chriſt, and through fayth in his blood, wee and all thy whole Church may obtaine remiſſion of our ſinnes, and all other benefites of his Paſſion. And here we offer and preſent vnto thee, O Lord, our ſelues, our ſoules and bodies, to be a reaſonable, holy, and liuely ſacrifice vnto thee, humbly beſeeching thee, that all wee which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy, through our manifold ſinnes, to offer vnto thee any ſacrifice: yet we beſeech thee to accept this our bounden duetie and ſeruice, not weighing our merites, but pardoning our offences, through Jeſus Chriſt our Lorde, by whom, & with whom, in the vnitie of the holy Ghoſt, all honour and glory be vnto thee, O father almightie, world without end, Amen.

Or this.

Almightie and euerliuing GOD, wee moſt heartily thanke thee, for that thou doeſt vouchſafe to feede vs which haue duely receyued theſe holy myſteries, with the ſpirituall foode of the moſt precious bodie and blood of thy ſonne our Sauiour Jeſus Chriſt, and doeſt aſſure vs thereby of thy fauour and goodnes toward vs, and that we bee very members incorporate

in

in thy mystical body, which is the blessed company of all faithful people, and be also heires through hope, of thy euerlasting kingdome, by the merites of the most precious death and passion of thy deare sonne: Wee now most humbly beseech thee, O heauenly father, so to assist vs with thy grace, that we may continue in that holy felowship, and doe all such good workes as thou hast prepared for vs to walk in, through Jesus Christ our Lord, to whom with thee & the holy ghost, be all honour and glory, world without end. Amen.

Then shall be said or sung.



Glory be to God on high, & in earth peace, good will towards men. Wee praise thee, We blesse thee, Wee worship thee, We glorifie thee, We giue thanks to thee for thy great glorie, O Lord God heauenly King, God the father almightie, O Lorde, the onely begotten sonne Jesu Christ, O Lord God, Lambe of GOD, sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the worlde, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the father, haue mercy vpon vs. For thou onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glory of God the Father, Amen.

Then the Priest, or the Bishop, if he be present, shall let them depart with this blessing.

The peace of God which passeth al vnderstanding, keepe your hearts and mindes in the knowledge, and loue of God, and of his sonne Jesus Christ our Lorde: and the blessing of God almightie, the father, the sonne, and the holy Ghost, bee amongst you, and remaine with you alwayes, Amen.

The Communion.

Collects to be ſaid after the offertorie, when there is no Communion, euery ſuch day one. And the ſame may be ſaid alſo as often as occaſion ſhal ſerue, after the Collects either of morning and Euening prayer, Communion, or Letanie, by the diſcretion of the Miniſter.

ASiſt vs mercifully O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſeruantes toward the attainement of euerlaſting ſaluation, that among all ỹ changes and chances of this mortal life, they may euer bee defended by thy moſt gracious and ready help, through Chriſt our Lord, Amen.

OAlmightie Lord and euerliuing God, vouchſafe, we beſeech thee, to direct, ſanctifie and gouerne, both our hearts and bodies in the wayes of thy lawes, and in the workes of thy commandements, that through thy moſt mightie protection, both here and euer, we may bee preſerued in body and ſoule, through our Lorde and Sauiour Jeſus Chriſt, Amen.

GRaunt wee beſeech thee almightie God, that the wordes which wee haue heard this day with our outward eares, may through thy grace bee ſo graffed inwardly in our heartes, that they may bring forth in vs the fruit of good liuing, to the honor and praiſe of thy name, through Jeſus Chriſt our Lord, Amen.

PReuent vs, O Lorde, in all our doings, with thy moſt gracious fauour, & further vs with thy continuall helpe, that in all our workes begun, continued, & ended in thee, We may glorifie thy holy name, and finally by thy mercy obteine euerlaſting life, through Jeſus Chriſt our Lord, Amen.

ALmightie GOD, the fountaine of all wiſedome, which knoweſt our neceſſities before wee aſke, and our ignorance in aſking: wee beſeech thee to haue compaſſion vpon our infirmities, and thoſe things which

which for our vnworthinesse we dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs for the worthines of thy sonne Iesus Christ our Lord, Amen.

ALmightie GOD, which hast promised to heare the petitions of them that aske in thy sonnes name, wee beseech thee mercifully to encline thine eares to vs that haue made now our prayers and supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will, may effectually be obtained, to the releefe of our necessitie, and to the setting foorth of thy glory, through Iesus Christ our Lord, Amen.

¶ Vpon the holydayes (if there bee no Communion) shall bee sayd all that is appointed at the Communion, vntill the end of the Homilie, concluding with the generall prayer (**for the whole estate of Christes Church militant here in earth**) and one or moe of these Collectes before rehearsed, as occasion shall serue.

And there shall be no celebration of the Lordes Supper, except there bee a good number to communicate with the priest, according to his discretion.

And if there be not aboue twentie persons in the parish, of discretion to receiue the Communion, yet there shall be no Communion, except foure or three at the least communicate with the Priest.

And in Cathedrall and Collegiate Churches, where bee many Priestes and Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition, which any person hath or might haue in the bread and wine, it shall suffice that the bread be such as is vsuall to bee eaten at the table with other meates, but the best and purest wheate bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate shal haue it to his owne vse.

The bread and wine for the Communion shall be prouided by the Curate and the Churchwardens, at the charges of the parish, and the parish shal bee discharged of such summes of money or other duties, which hitherto they haue paid for the same by order of their houses euery Sunday.

And note, that euery parishioner shal communicate at the least three times in the yeere, of which Easter to be one, and shall also receiue the Sacraments & other rites, according to the order in this booke appointed. And yeerely at Easter, euery parishioner shall recken with his Parson, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Ecclesiastical duties accustomably due, then and at that time to be paied.

The

The miniſtration of Baptiſme

to be vſed in the Church.

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred, but at two times in the yeere: At Eaſter and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome nowe being growen out of vſe (although it can not for many conſiderations be well reſtored againe) it is thought good to follow the ſame, as neere as conueniently may bee. Wherefore the people are to bee admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundayes and other holydayes, when the moſt number of people may come together, as well for that the congregation there preſent may teſtifie the receiuing of them that be newly baptized into the number of Chriſtes Church, as alſo becauſe in the Baptiſme of infants, euery man preſent may bee put in remembrance of his owne profeſſion made to God in his baptiſme. For which cauſe alſo it is expedient that baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe (if neceſſitie ſo require) children may at all times be baptized at home.

Publique Baptiſme.

When there are children to be baptized vpon the Sunday or holyday, the parents ſhall giue knowledge ouer night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people, with the children, muſt be ready at the Font, either immedately after the laſt Leſſon at Morning prayer, or els immediately after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhal aske whether the children be baptized, or no. If they anſwere No: then ſhall the Prieſt ſay thus.

DEarely beloued, forasmuch as all men bee conceiued and borne in ſinne, and that our Sauiour Chriſt ſaieth, None can enter into the kingdom of God, except hee bee regenerate and borne anewe of Water and of the holy Ghoſt: I beſeech you to call vpon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy hee will graunt to theſe children that thing which by nature they cannot haue, that they may be baptized with Water and the holy Ghoſt, and receiued into Chriſtes holy Church, and be made liuely members of the ſame.

Then ſhall the Prieſt ſay.

Let vs pray.

ALmightie and euerlaſting God, which of thy great mercy diddeſt ſaue Noe and his family in the Arke from periſhing by water, & alſo diddeſt safely leade the children of Iſrael thy people through the red ſea, figuring thereby thy holy baptiſme, and by the baptiſme of thy welbeloued ſonne Jeſus Chriſt, diddeſt ſanctifie the flood Jordan and all other Waters to the myſticall waſhing away of ſinne: We beſeech thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may bee receiued into the arke of Chriſtes Church, and being ſtedfaſt in faith, ioyfull through hope, and rooted in charitie, may ſo paſſe ỹ waues of this troubleſome world, that finally they may come to the land of euerlaſting life,

life, there to raigne with thee world without ende, through Jeſus Chriſt our Lord. Amen.

ALmightie & immortal God, the aide of all that need, the helper of all that flee to thee for ſuccour, the life of them that beleeue, & the reſurrection of the dead: we call vpon thee for theſe infants, that they comming to thy holy baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them (O Lord) as thou haſt promiſed by thy welbeloued ſonne, ſaying, Aſke, and you ſhall haue, ſeeke, and you ſhall finde, knocke, and it ſhall be opened vnto you. So giue now vnto vs that aſke, let vs that ſeeke, finde, open the gate vnto vs that knocke, that theſe infants may enioy the euerlaſting benediction of thy heauenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. Amen.

Then ſhall the Prieſt ſay.

Heare the words of the Goſpel written by S. Marke, in the tenth Chapter.

AT a certaine time they brought children to Chriſt, that hee ſhould touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſawe it, he was diſpleaſed, and ſayd vnto them, Suffer litle children to come vnto me, & forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, whoſoeuer doeth not receiue the kingdome of God as a litle child, he ſhall not enter therein. And when hee had taken them vp in his armes, he put his hands vpō them, and bleſſed them.

After the Goſpel is read, the Miniſter ſhal make this briefe exhortation vpon the words of the Goſpel.

FRiends, you heare in this Goſpel the wordes of our Sauiour Chriſt, that he commaunded the children to be brought vnto him: how hee blamed thoſe that would haue kept them from him: how he exhorteth all men to folow their innocencie. You perceiue how by his outward

outward geſture and deede, he declared his good will toward them: for he imbraced them in his armes, he layd his handes vpon them, & bleſſed them. Doubt not yee therefore, but earneſtly beleeue, that hee will likewiſe fauourably receiue theſe preſent infants, that he will imbrace them with the armes of his mercy, that he wil giue vnto them the bleſſing of eternall life, and make them partakers of his euerlaſting kingdome. Wherefore, We being thus perſwaded of the good will of our heauenly Father toward theſe infants, declared by his ſonne Jeſus Chriſt, and nothing doubting but that hee fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy baptiſme: let vs faithfully and deuoutly giue thanks vnto him, and ſay.

ALmightie and euerlaſting GOD, heauenly Father, We giue thee humble thanks, that thou haſt vouchſafed to call vs to the knowledge of thy grace & faith in thee: Encreaſe this knowledge, and confirme this faith in vs euermore: Giue thy holy ſpirit to theſe infants, that they may be borne againe, and be made heires of euerlaſting ſaluation, through our Lorde Jeſus Chriſt, who liueth and raigneth with thee and the holy ſpirite, now and for euer. Amen.

Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WElbeloued friends, ye haue brought theſe children here to be baptized, ye haue prayed that our Lorde Jeſus Chriſt would vouchſafe to receiue them, to lay his handes vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. Ye haue heard alſo that our Lorde Jeſus Chriſt hath promiſed in his Goſpel, to graunt all theſe things that ye haue prayed for: which promiſe he for his part will moſt ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part, promiſe by you that be their ſureties, that they will forſake the deuill and all his workes, and conſtantly beleeue

leeue Gods holy Word, and obediently keepe his commandements.

Then ſhall the Prieſt demaund of the Godfathers and Godmothers theſe queſtions following.

Doeſt thou forſake the deuill and all his workes, the vaine pompe and glory of the World with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou beleeue in God the Father Almightie, maker of heauen and earth? And in Jeſus Chriſt his onely begotten ſonne our Lorde? And that hee was conceiued by the holy Ghoſt, borne of the virgin Mary, that he ſuffred vnder Pontius Pilate, was crucified, dead & buried, that he went downe into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand of God the Father almightie, and from thence ſhal come againe at the ende of the World, to iudge the quicke & the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the communion of Saintes, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

Then ſhall the Prieſt ſay.



Mercifull God, graunt that the old Adam in theſe children may be ſo buried, that the newe man may be raiſed vp in them. Amen.

Graunt that all carnall affections may die in them, and that al things belonging to the ſpirit, may liue and growe in them. Amen.

Graunt that they may haue power and ſtrength to haue victorie, and to triumph againſt the deuill, the World, and the fleſh, Amen.

Grant

Grant that whosoeuer is here dedicated to thee by our office & ministerie, may also be indued with heauenly vertues, and euerlastingly rewarded, through thy mercie, O blessed Lord God, who doest liue & gouerne all things, world without end, Amen.

ALmightie euerliuing God, whose most dearly beloued sonne Jesus Christ, for y forgiuenesse of our sinnes, did shed out of his most precious side both water and blood, and gaue commandement to his Disciples, that they should goe teach all nations, & baptize them in the name of the Father, the Sonne, and of the holy Ghost: Regard, wee beseech thee, the supplications of thy congregation, & grant that all thy seruants which shall be baptized in this water, may receiue the fulnes of thy grace, and euer remaine in the number of thy faithful and elect children, through Jesus Christ our Lord, Amen.

Then the Priest shall take the child in his hands, and aske the name. And naming the child, shall dip it in the water, so it be discreetly and warily done, saying,

N. I baptize thee, in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And if the childe be weake, it shall suffice to powre water vpon it, saying the foresayd words.

N. I baptize thee, in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

Then the Priest shall make a crosse vpon the childes forehead, saying.

WE receiue this childe into the congregation of Christes flocke, and doe signe him with the signe of the Crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, & manfully to fight vnder his banner, against sinne, the world, and the deuil, and to continue Christes faithful souldier and seruant vnto his liues end. Amen.

Then

Publique Baptiſme.

Then ſhall the Prieſt ſay.

SEeing nowe dearely beloued brethren, that theſe children be regenerate and grafted into the body of Chriſtes Congregation, let vs giue thanks vnto God for theſe benefits, and with one accord make our prayers vnto Almightie God, that they may lead the reſt of their life according to this beginning.

Then ſhall be ſayd.

Our father which art in heauen, &c.

Then ſhall the Prieſt ſay.

WE yeeld thee hearty thanks, moſt mercifull father, that it hath pleaſed thee to regenerate this infant with thy holy ſpirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy congregation. And humbly wee beſeech thee to graunt, that he being dead vnto ſinne, and liuing vnto righteouſneſſe, and being buried with Chriſt in his death, may crucifie the old man, and vtterly abolish the whole body of ſinne, that as hee is made partaker of the death of thy ſonne, ſo he may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy Congregation, hee may bee inheritour of thine euerlaſting kingdom, through Chriſt our Lord, Amen.

At the laſt ende, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this exhortation following.

FOraſmuch as theſe children haue promiſed by you to forſake the deuil and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your partes and dueties to ſee that theſe infants be taught, ſo ſoone as they ſhall bee able to learne, what a ſolemne vowe, promiſe, and profeſſion they haue made by you. And that they may know theſe things the better, ye ſhal call vpon them to heare Sermons, and chiefly you ſhal prouide that they may learne the Creede, the Lordes prayer, and the ten Commaundements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that theſe children may be vertuouſly

brought

brought vp to leade a godly and a Chriſtian life, remembring alwayes that Baptiſme doeth repreſent vnto vs our profeſſion, which is, to followe the example of our Sauiour Chriſt, and to be made like vnto him, that as he died, and roſe againe for vs, ſo ſhould wee which are baptized, dye from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying al our euill and corrupt affections, and dayly proceeding in al vertue and godlineſſe of liuing.

The Miniſter ſhall commaund that the children be brought to the Biſhop, to bee confirmed of him, ſo ſoone as they can ſay in their vulgar tongue, the Articles of the faith, the Lords prayer, and the tenne Commandements, and be further inſtructed in the Catechiſme ſet foorth for that purpoſe, according as it is there expreſſed.

Of them that be baptized in *priuate houſes in time of neceſſitie.*

THe Paſtours and Curates ſhall often admoniſh the people, that they deferre not the baptiſme of Infantes any longer then the Sunday, or other holy day next after the childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approued.

And alſo they ſhall warne them, that without great cauſe and neceſſitie, they baptize not children at home in their houſes. And when great neede ſhall compell them ſo to doe, that then they miniſter it on this faſhion.

Firſt, let them that be preſent, call vpon God for his grace, and ſay the Lordes prayer, if the time will ſuffer. And then one of them ſhall name the childe, and dip him in the water, or powre water vpon him, ſaying theſe wordes.

NI baptize thee in the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe in the Church. But yet neuertheleſſe, if the childe which is after this ſort baptized, doe afterwarde liue, it is expedient that he be brought into the Church, to the intent the Prieſt may examine and try whether the childe be lawfully baptized or no. And if thoſe that bring any childe to the Church, doe anſwere that hee is already baptized, then ſhall the Prieſt examine them further.

Priuate Baptiſme.

By whom the childe was baptized:
Who was preſent when the childe was baptized:
Whether they called vpon God for grace, and ſuccour in that neceſſitie:
With what thing or what matter they did baptize the childe:
With what wordes the childe was baptized:
Whether they thinke the childe to be lawfully and perfectly baptized:

And if the Miniſter ſhal prooue by the anſweres of ſuch as brought the child, that all things were done as they ought to be: then ſhal not he chriſten the childe againe, but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus.

I Certifie you, that in this caſe yee haue done well, & according vnto due order concerning the baptiſing of this child, which being borne in originall ſinne, and in the wrath of God, is now by ỹ lauer of regeneration in baptiſme, receiued into the number of the children of God, & heires of euerlaſting life. For our Lord Jeſus Chriſt doeth not deny his grace and mercie vnto ſuch Infants, but moſt louingly doeth call them vnto him, as the holy Goſpel doeth witneſſe to our comfort, on this wiſe.

Matt. 10. 13.

AT a certaine time they brought children vnto Chriſt that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſawe it, he was diſpleaſed, and ſaide vnto them, Suffer little children to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of GOD. Verily I ſay vnto you, whoſoeuer doeth not receiue the kingdome of God as a little childe, he ſhall not enter therein. And when he had taken them vp in his armes, hee put his handes vpon them, and bleſſed them.

After

Priuate Baptiſme.

After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the wordes of the Goſpel.



Riendes, you heare in this Goſpell the wordes of our Sauiour Chriſt, that he commanded the children to be brought vnto him, howe he blamed thoſe that woulde haue kept them from him, howe he exhorted all men to followe their innocencie. Ye perceiue how by his outwarde geſture and deede, he declared his good will towarde them. For hee embraced them in his armes, he laide his handes vpon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that he hath likewiſe fauourably receiued this preſent infant, that he hath imbraced him with the armes of his mercie, that hee hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefore we being thus perſwaded of ỹ good will of our heauenly Father, declared by his ſonne Jeſus Chriſt towards this infant, let vs faithfully and deuoutely giue thankes vnto him, and ſay the prayer which the Lord himſelfe taught, and in declaration of our faith, let vs recite the Articles conteyned in our Creede.

Here the Miniſter, with the Godfathers and Godmothers, ſhall ſay.

¶ Our father which art in heauen, &c.

Then ſhall the Prieſt demaund the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the Deuill and all his workes, the vaine pompe and glory of the world, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to followe and be led by them?

Anſwere.

I forſake them all.

Priuate Baptiſme.

Miniſter.

Doeſt thou in the name of this childe profeſſe this faith, to beleeue in God the Father Almightie, maker of heauen and earth: And in Jeſus Chriſt his onely begotten Sonne our Lord: And that he was conceiued by the holy Ghoſt, borne of the Virgin Marie, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hel, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand of God the Father Almighty, and from thence he ſhal come againe at the end of the world to iudge the quicke and the dead: And doe you in his name beleeue in ỹ holy Ghoſt, the holy Catholique Church, the Communion of Saints, the remiſſion of ſinnes, reſurrection, and euerlaſting life after death:

Anſwere.

All this I ſtedfaſtly beleeue.

Let vs pray.

ALmightie and euerlaſting God, heauenly father, wee giue thee humble thankes, for that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Encreaſe this knowledge, & confirme this faith in vs euermore, giue thy holy ſpirite to this infant, that he being borne againe, & being made heire of euerlaſting ſaluation, through our Lord Jeſus Chriſt, may continue thy ſeruant, and attaine thy promiſe, through the ſame our Lord Jeſus Chriſt thy Sonne, who liueth & reigneth with thee in the vnitie of the ſame holy ſpirit euerlaſtingly. Amen.

Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOr as much as this childe hath promiſed by you, to forſake the deuil and al his workes, to beleeue in God, & to ſerue him: you muſt remember that it is your part and duetie, to ſee that this infant be taught, ſo ſoone as he ſhall be able to learne, what a ſolemne vowe, promiſe,

miſe, and profeſſion he hath made by you. And that hee may know theſe things the better, yee ſhall call vpon him to heare ſermons, and chiefly you ſhall prouide that he may learne the Creede, the Lords prayer, and the ten Commaundements in the Engliſh tongue, and all other things which a Chriſtian man ought to knowe, and beleeue to his ſoules health, and that this childe may be vertuouſly brought vp, to lead a godly and a Chriſtian life, remembring alway that Baptiſme doeth repreſent vnto vs our profeſſion, which is to folow the example of our Sauiour Chriſt, and bee made like vnto him, that as he died and roſe againe for vs, ſo ſhould wee which are baptized, die from ſinne, and riſe againe vnto righteouſnes, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

And ſo forth, as in publike Baptiſme.

But if they which bring the infants to the Church, doe make an vncertaine anſwere to the Prieſtes queſtions, and ſay that they cannot tell what they thought, did, or ſaide in that great feare and trouble of minde (as often times it chanceth) then let the Prieſt baptize him in fourme aboue written concerning publike baptiſme, ſauing at the dipping of the child in the Font, he ſhall vſe this forme of wordes.

If thou be not baptized already, N. I baptiſe thee in the name of the father, and of the ſonne, and of the holy Ghoſt. Amen.

Confirmation, vvherein is conteined a Catechiſme for children.

TO the ende that Confirmation may be miniſtred to the more edifying of ſuch as ſhal receiue it (according to Saint Pauls doctrine, who teacheth that all things ſhoulde be done in the Church to the edification of the ſame) it is thought good, that none hereafter ſhall be confirmed, but ſuch as can ſay in their mother tongue the Articles of the faith, the Lords prayer, and the tenne Commandements, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhall appoint) ſhal by his diſcretion appoſe them in. And this order is moſt conuenient to be obſerued, for diuers conſiderations.

Firſt, becauſe that when children come to the yeeres of diſcretion, and haue learned what their Godfathers and Godmothers promiſed for them in Baptiſme, they may then themſelues with their own mouth, and with their owne conſent, openly before the Church, ratifie and confirme the ſame: and alſo promiſe that by the grace of God, they will euermore endeuour themſelues faithfully to obſerue and keepe ſuch things as they by their owne mouth and confeſſion haue aſſented vnto.

Secondly, for as much as Confirmation is miniſtred to them that bee baptized, that by impoſition of hands & prayer, they may receiue ſtrength and defence againſt all temptations to ſinne, and the aſſaults of the world and the deuil, it is moſt meete to be miniſtred when children come to that age, that partly by the frailtie of their owne fleſh, partly by the aſſaultes of the worlde and the deuill, they beginne to be in danger to fall into ſundry kindes of ſinne.

Thirdly, for that it is agreeable with the vſage of the Church in times paſt: whereby it was ordeyned that Confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſtes Religion, ſhould openly profeſſe their owne faith, and promiſe to be obedient vnto the will of God.

And that no man ſhall thinke that any detriment ſhall come to children by deferring of their Confirmation, he ſhall knowe for trueth, that it is certaine by Gods word, that children being baptized, haue all things neceſſarie for their ſaluation, and be vndoubtedly ſaued.

A Catechiſme, that is to ſay,

an inſtruction to be learned of euery childe, before he be brought to be confirmed by the Biſhop.

Queſtion.



Hat is your name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

My Godfathers & Godmothers in my baptiſme, wherein I was made a member of Chriſt, ỹ childe of God, and an inheritour of ỹ kingdom of heauen.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwere.

They did promiſe and vowe three things in my name. Firſt, that I ſhould forſake the deuill and all his workes, and pompes, the vanities of the wicked worlde, and all the ſinfull luſtes of the fleſh. Secondly, that I ſhould beleeue all the Articles of the Chriſtian faith. And thirdly, that I ſhoulde keepe Gods holy will and commaundements, and walke in the ſame all the dayes of my life.

Queſtion.

Doeſt thou not thinke that thou art bound to beleeue, and to doe as they haue promiſed for thee.

Anſwere.

Yea verily: and by Gods helpe ſo I will. And I heartely thanke our heauenly father, that he hath called me to this ſtate of ſaluation, through Jeſus Chriſt our Sauiour. And I pray God to giue me his grace, that I may continue in the ſame vnto my liues ende.

Queſtion.

Rehearſe the Articles of thy beliefe.

Anſwere.

I Beleeue in God the Father Almightie, maker of heauen and earth. And in Jeſus Chriſt his onely ſonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgin Marie, ſuffered vnder

Pontius Pilate, was crucified, dead and buried, he deſcended into hell, the third day hee roſe againe from the dead, hee aſcended into heauen, and ſitteth on the right hand of God the Father almightie: From thence hee ſhall come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholike Church, the communion of ſaints, the forgiueneſſe of ſinnes, the reſurrection of the body, and the life euerlaſting, Amen.

Queſtion.

What doeſt thou chiefly learne in theſe Articles of thy beliefe?

Anſwere.

Firſt, I learne to beleeue in God the Father, who hath made me and all the worlde.

Secondly in God the Sonne, Who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghoſt, Who ſanctifieth me, and al the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keepe Gods commandements. Tell me how many there be.

Anſwere.

Tenne.

Queſtion.

Which be they?

Anſwere.

THe ſame Which God ſpake in the twentith Chapter of Exodus, ſaying, I am the Lord thy GOD, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

i. Thou ſhalt haue none other gods but me.

ii. Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the Water vnder the earth. Thou ſhalt not bowe downe to them, nor worſhip them. For I the Lord thy God am a ielous God, and viſit the ſinnes of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me, and ſhewe mercy vnto thouſands

in

in them that loue me, and keepe my commandements.

iii. Thou ſhalt not take the name of the Lord thy God in vaine: for the Lorde will not holde him guiltleſſe that taketh his name in vaine.

iiii. Remember that thou keepe holy the Sabboth day. Sixe dayes ſhalt thou labour, and doe all that thou haſt to doe, but the ſeuenth day is the Sabboth of the Lorde thy God. In it thou ſhalt doe no maner of worke, thou and thy ſonne, and thy daughter, thy man ſeruant, and thy maide ſeruant, thy cattell, and the ſtranger that is within thy gates. For in ſixe dayes the Lord made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day: wherefore the Lorde bleſſed the ſeuenth day, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giueth thee.

vi. Thou ſhalt doe no murther.

vii. Thou ſhalt not commit adulterie.

viii. Thou ſhalt not ſteale.

ix. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

x. Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his mayd, nor his Oxe, nor his Aſſe, nor any thing that is his.

Queſtion.

What doeſt thou chiefly learne by theſe commaundements?

Anſwere.

I learne two things, My duetie towards God, and my duetie towards my neighbour.

Queſtion.

What is thy duetie towards God?

Anſwere.

My duetie towards God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my ſoule, and with all my ſtrength. To worſhippe him, to giue him thanks, to put my whole truſt in him, to call

vpon

vpon him, to honour his holy Name and his Worde, and to ſerue him truely all the dayes of my life.

Queſtion.

What is thy duetie towards thy neighbour?

Anſwere.

My duety towards my neighbour, is to loue him as my ſelfe, and to doe to all men, as I would they ſhould doe vnto mee. To loue, honour, and ſuccour my father and mother. To honour and obey the Queene and her miniſters. To ſubmit my ſelfe to all my gouernors, teachers, ſpirituall Paſtours and Maſters, to order my ſelfe lowly and reuerently to all my betters. To hurt no body by Word nor deede. To be true and iuſt in all my dealing. To beare no malice nor hatred in my heart. To keepe my handes from picking and ſtealing, and my tongue from euill ſpeaking, lying and ſlaundering. To keepe my body in temperance, ſoberneſſe, and chaſtitie. Not to couet nor deſire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duetie in that ſtate of life, vnto the which it ſhall pleaſe God to call mee.

Queſtion.

My good child know this, that thou art not able to doe theſe things of thy ſelfe, nor to walke in the commaundements of God, and to ſerue him, without his ſpeciall grace, which thou muſt learne at all times to call for by diligent prayer. Let me heare therefore, if thou canſt ſay the Lords prayer.

Anſwere.

OUr Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy Wil be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euil. Amen.

Queſtion.

What deſireſt thou of God in this prayer?

Anſwere.

I deſire my Lord God our heauenly Father, who is the giuer of all goodneſſe, to ſend his grace vnto mee, and to all people,

people, that wee may worshi, him, serue him, and obey him, as we ought to doe. And I pray vnto God, that hee will send vs all things that be needfull, both for our soules and bodies, and that hee will bee mercifull vnto vs, and forgiue vs our sinnes, and that it wil please him to saue and defend vs in all dangers ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemie, and from euerlasting death. And this I trust hee will doe of his mercy and goodnesse, through our Lorde Jesus Christ. And therefore I say, Amen. So be it.

So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the ten Commaundements, and also can answere to such questions of this short Catechisme, as the Bishop (or such as hee shall appoint) shall by his discretion appose them in: then shall they be brought to the Bishop by one that shall be his Godfather, or Godmother, that euery childe may haue a witnesse of his confirmation. And the Bishop shall confirme them on this wise.

Confirmation.

Our helpe is in the name of the Lord.

Answere.

which hath made heauen and earth.

Minister.

Blessed be the name of the Lord.

Answere.

Henceforth world without end.

Minister.

Lord heare our prayers.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmightie and euerliuing God, who hast vouchsafed to regenerate these thy seruants by Water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, wee beseech thee, O Lorde, with the holy Ghost our comforter,

foꝛter, and dayly increaſe in them thy manifold gifts of grace, the ſpirit of Wiſedome and vnderſtanding, the ſpirit of counſaile and ghoſtly ſtrength, the ſpirit of knowledge and true godlineſſe, and fulfill them (O Loꝛde) with the ſpirit of thy holy feare, Amen.

Then the Biſhop ſhall lay his hand vpon euery child ſeuerally, ſaying,

Defend, O Loꝛd, this child with thy heauenly grace, that he may continue thine foꝛ euer, and dayly increaſe in thy holy ſpirit moꝛe and moꝛe, vntill hee come vnto thy euerlaſting kingdome. Amen.

Then ſhall the Biſhop ſay.

¶ Let vs pꝛay.

ALmightie and euerliuing God, which makeſt vs both to will, and to doe thoſe things that be good and acceptable vnto thy maieſtie, we make our humble ſupplications vnto thee foꝛ theſe childꝛen, vpon whome (after the example of the holy Apoſtles) wee haue layde our hands, to certifie them (by this ſigne) of thy fauour and gracious goodneſſe toward them: let thy fatherly hand, we beſeech thee, euer be ouer them: let thy holy ſpirit euer be with them, and ſo leade them in the knowledge and obedience of thy Woꝛd, that in the ende they may obteine the euerlaſting life, thꝛough our Loꝛd Jeſus Chꝛiſt, who with thee and the holy Ghoſt, liueth and reigneth one God, woꝛlde without end. Amen.

Then the Biſhop ſhall bleſſe the children, ſaying thus.

The bleſſing of God Almightie, the Father, the Sonne, and the holy Ghoſt, bee vpon you, and remaine with you foꝛ euer. Amen.

The Curate of euery Pariſh, or ſome other at his appointment, ſhall diligently vpon Sundayes and Holy dayes, halfe an houre before Euenſong, openly in the Church, inſtruct and examine ſo many children of his Pariſh ſent vnto him, as the time ſhall ſerue, and as hee ſhall thinke conuenient, in ſome part of this Catechiſme.

And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their children, ſeruants and prentiſes, (which haue not learned their Catechiſme) to come to the Church

Church at the time appointed, and obediently to heare, and be ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoeuer the Bishop shall giue knowledge for children to be brought afore him to any conuenient place for their confirmation, then shal the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the faith, the Lords prayer, and the ten Commaundements, and also how many of them can answere to the other questions conteined in this Catechisme.

And there shall none be admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.

The forme of solemnization of *Matrimonie.*

First, the Banes must be asked three seuerall Sundayes or Holy dayes, in the time of seruice, the people being present, after the accustomed maner.

And if the persons that should be maried, dwell in diuers Parishes, the Banes must be asked in both Parishes: and the Curate of the one Parish shal not solemnize Matrimonie betwixt them, without a Certificate of the Banes being thrise asked, from the Curate of the other Parish.

At the day appointed for solemnization of Matrimonie, the persons to be married, shall come into the body of the Church, with their friends and neighbours. And there the Priest shall thus say.



Earely beloued friends, We are gathered together here in the sight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable estate instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the mysticall vnion that is betweene Christ and his Church: which holy estate Christ adorned and beautified with his presence, & first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand vnaduisedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like brute beastes that haue no vnderstanding, but reuerently, discreetly,

discreetely, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordeined. One was, the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordeined for a remedie against sinne, and to auoyd fornication, that such persons as haue not the gift of continencie, might marry, and keepe themselues vndefiled members of Christes body. Thirdly, for the mutuall societie, helpe, and comfort, that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy state these two persons present come now to be ioyned. Therfore if any man can shew any iust cause, why they may not lawfully be ioyned together, let him nowe speake, or else hereafter for euer hold his peace.

And also speaking to the persons that shalbe maried, he shall say.

I Require and charge you (as you wil answer at the dreadfull day of iudgement, when the secrets of all hearts shall be disclosed) that if either of you doe knowe any impediment, why ye may not be lawfully ioined together in Matrimonie, that ye confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimonie lawfull.

At which day of marriage, if any man doe allege and declare any impediment, why they may not bee coupled together in Matrimonie, by Gods Lawe or the lawes of this Realme, and will be bound, and sufficient suerties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married doe sustaine, to prooue his allegation: then the solemnization must be deferred, vnto such time as the trueth be tried. If no impediment be alleged, then shall the Curate say vnto the man.

N. Wilt thou haue this Woman to thy Wedded Wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? wilt thou loue her, comfort her, honour, and keepe her in sickneſſe and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The

The man ſhall anſwere.

I will.

Then ſhall the Prieſt ſay vnto the woman.

N. wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimonie? wilt thou obey him, and serue him, loue, honour, and keepe him in sickneſſe and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The woman ſhall anſwere.

I will.

Then ſhall the Miniſter ſay.

who giueth this Woman to be married to this man?

And the Miniſter receiuing the woman at her father or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying.

I N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to loue, and to cheriſh, till death vs depart, according to Gods holy ordinance: and therto I plight thee my troth.

Then ſhall they looſe their hands, and the woman taking againe the man by the right hand, ſhall ſay.

I N. take thee N. to my wedded husband, to haue and to holde from this day forwarde, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to loue, cheriſh, & to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

Then ſhall they againe looſe their hands, and the man ſhall giue vnto the woman a Ring, laying the ſame vpon the booke, with the accuſtomed duty to the Prieſt and Clarke. And the Prieſt taking the Ring, ſhall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Prieſt ſhall ſay.

With this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endowe: In the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Miniſter ſhall ſay.

Let

Let vs pray.

O Eternall God, Creator and preseruer of all mankinde, giuer of all spirituall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whome wee blesse in thy name, that as Isahac and Rebecca liued faithfully together, so these persons may surely performe and keepe the bowe and couenant betwixt them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, & liue according to thy lawes, through Iesus Christ our Lord. Amen.

Then shall the Priest ioyne their hands together, and say.

Those whom God hath ioyned together, let no man put asunder.

Then shall the Minister speake vnto the people.

FOrasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this companie, & thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the name of the Father, of the Sonne, and of the holy Ghost. Amen.

And the Minister shall adde this blessing.

GOd the father, God the sonne, God the holy ghost, blesse, preserue, and keepe you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

Then the Minister or Clarkes going to the Lords table, shall say or sing this Psalme following.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thy hands: O well is thee, and happie shalt thou be.

Thy wife shalbe as the fruitfull vine: vpon the walles of thy house.

Thy

Thy children like the Olive branches: rounde about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without ende. Amen.

Or this Psalme.

GOD be merciful vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs. Deus misereatur. Psal. 67.

That thy Way may be knowen vpon the earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, & gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God, shall giue vs his blessing.

God shall blesse vs: and all the endes of the worlde shall feare him.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Psalme ended, and the man and the woman kneeling afore the Lordes Table, the Priest standing at the Table, and turning his face toward them, shall say.

Lord haue mercie vpon vs.

Answere.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a towre of strength.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Minister.

 God of Abraham, God of Isaac, God of Jacob, blesse these thy seruants, sow the seede of eternall life in their mindes, that whatsoeuer in thy holy word they shall profitably learne, they may in deede fulfill the same. Looke, O Lord mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara, to their great comfort: So vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues ende, through Jesus Christ our Lord. Amen.

This prayer next following, shall be omitted, where the woman is past childe birth.

 Mercifull Lorde and heauenly Father, by whose gracious gift mankinde is increased: We beseeche thee assist with thy blessing these two persons, that they may both be fruitefull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children, vnto the thirde and fourth generation, vnto thy praise and honour, through

through Jesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint that out of man (created after thine owne image & similitude) woman should take her beginning: and knitting them together, didst teach that it shoulde neuer bee lawfull to put a sunder those, whom thou by Matrimonie hadst made one: O God, which hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified & represented the spirituall marriage & vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy worde, (as Christ did loue his spouse the Church, who gaue himselfe for it, louing & cherishing it, euen as his owne flesh) and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, & peace, be a follower of holy and godly matrons. O Lord, blesse them both, and graunt them to inherite thy euerlasting kingdome, through Jesus Christ our Lord. Amen.

Then shall the Priest say.

ALmightie God, which at the beginning did create our first parents Adam & Eue, and did sanctifie and ioyne them together in mariage: powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues ende. Amen.

Then shall begin the Communion. And after the Gospel, shall be saide a Sermon, wherein ordinarily (so oft as there is any marriage) the office of man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.

ALl ye which be maried, or which intend to take the holy estate of Matrimonie vpon you, heare what holy Scripture doeth say as touching the duetie of husbandes toward their wiues, & wiues towarde their husbandes.

Saint Paul in his Epistle to the Ephesians the fift Chapter, doeth giue this commaundement to all maried men, Ye husbands, loue your Wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the Worde, that he might make it vnto him selfe a glorious congregation, not hauing spot or Wrinckle, or any such thing, but [illegible] it shoulde be holy and blameleſſe. So men are bounde to [illegible] their owne Wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the congregation: for We are members of his body, of his flesh, and of his bones. For this cause shal a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This mysterie is great: but I speake of Christ, and of the congregation. Neuertheles, let euery one of you so loue his owne wife, euen as himselfe.

Colos. 3. Likewise the same Saint Paul Writing to the Colossians, speaketh thus to all men that be maried, Ye men loue your Wiues, and be not bitter vnto them.

1. Peter 3. Here also What S. Peter the Apostle of Christ, Which was himselfe a maried man, saieth vnto all men that are maried, Ye husbandes, dWell With your Wiues according to knowledge, giuing honour vnto the wife, as vnto the Weaker vessell, and as heires together of the grace of life, so that your prayers be not hindred.

Hitherto ye haue heard the duetie of the husband toWarde the Wife. NoW likeWise ye Wiues, heare and learne your dueties toWards your husbands, euen as it is plainely set foorth in holy Scripture.

Ephes. 5. Saint Paul, in the forenamed Epistle to the Ephesians, teacheth you thus: Ye Women, submit your selues vnto your oWne husbands, as vnto the Lord. For the husband is the Wiues head, euen as Christ is the head of the Church, and he is also the sauiour of the Whole body.

Therefore as the Church or Congregation is subiect vnto Christ: So likeWise let ỹ Wiues also be in subiection vnto their oWne husbands in all things. And againe he saith, Let the

Wife

wife reuerence her husband. And in his Epistle to the Colossians, S. Paul giueth you this short lesson, Ye Wiues, submit your selues vnto your owne husbandes, as it is conuenient in the Lord.

Saint Peter also doeth instruct you very godly, thus saying, Let Wiues be subiect to their owne husbands, so that if any obey not the Worde, they may be Woone Without the worde, by the conuersation of the Wiues, While they beholde your chaste conuersation coupled With feare. Whose apparell let it not be outWard, With braided haire, and trimming about With golde, either in putting on of gorgeous apparell: but let the hid man Which is in the heart, be Without all corruption, so that the spirite be milde and quiet, Which is a precious thing in the sight of God. For after this maner in the olde time did the holy Women, Which trusted in God, apparell themselues, being subiect to their owne husbands: as Sara obeyed Abraham, calling him Lord, Whose daughters ye are made doing Well, and not being dismayed With any feare.

The newe married persons, the same day of their marriage, must receiue the holy Communion.

The order for the visitation of the sicke.

The Priest entring into the sicke persons house, shall say.

Peace be in this house, and to all that dWell in it.

VVhen he commeth into the sicke mans presence, he shall say kneeling downe.

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lorde, spare thy people whom thou hast redeemed With thy most precious blood, and be not angrie With vs forever.

The visitation of the sicke.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
¶ Our father which art in heauen.
And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answere.

which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue none aduantage of him.

Answere.

Nor the wicked approch to hurt him.

Minister.

Be vnto him, O Lord, a strong towre.

Answere.

From the face of his enemie.

Minister.

O Lord heare our prayers.

Answere.

And let our crie come vnto thee.

Minister.

O Lord looke downe from heauen, beholde, visite and relieue this thy seruant. Looke vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

Heare vs Almightie and most mercifull God and Sauiour, extende thy accustomed goodnesse to this thy seruant, which is grieued with sicknesse: visite him, O Lorde, as thou diddest visite Peters Wiues mother, and the Captaines seruaunt.

So

So visite and restore to this sicke person his former health, if it be thy will, or els giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting.

Then shall the Minister exhort the sicke person after this fourme, or other like.

DEarely beloued, knowe this, that Almightie God is the Lord of life and death, and ouer all things to them perteyning, as youth, strength, health, age, weakenesse, & sickenes. Wherefore, Whatsoeuer your sickenesse is, know you certainely that it is Gods visitation. And for what cause so euer this sickenesse is sent vnto you, whether it be to trie your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, & honourable, to the increase of glory and endlesse felicitie, or els it be sent vnto you to correct and amend in you whatsoeuer doeth offende the eyes of your heauenly father: know you certainely, that if you truely repent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercie, for his deare Sonne Jesus Christes sake, and render vnto him humble thankes for his fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profite, and helpe you forward in the right way that leadeth vnto euerlasting life.

If the person visited be very sicke, then the Curate may ende his exhortation in this place.

Take therefore in good worth the chastisement of the Lorde. For whom the Lorde loueth, he chastiseth: yea, as Saint Paul saith, hee scourgeth euery sonne which he receiueth. If ye endure chastisement, he offreth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction, whereof all true children are partakers, then are yee bastards, & not children. Therefore seeing that when our carnal fathers do correct vs, we reuerently obey them: shall we not rowe much rather be obedient to our spirituall father, & so liue? And they for a fewe

dayes doe chastise vs after their owne pleasure: but he doeth chastise vs for our profite, to the intent hee may make vs partakers of his holines. These words (good brother) are Gods wordes, and written in holy Scripture for our comfort and instruction, that wee should patiently and with thankesgiuing beare our heauenly Fathers correction, whensoeuer by any maner of aduersitie it shal please his gracious goodnesse to visite vs. And there should bee no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, & sicknesses. For hee himselfe went not vp to ioy, but first he suffered paine, hee entred not into his glory, before he was crucified: So truely our way to eternall ioy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that we may rise againe from death, & dwell with him in euerlasting life. Now therefore taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this life, there is a count to be giuen vnto the righteous Iudge, of whome all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God and man, so that accusing and condemning your selfe for your owne faults, you may finde mercie at our heauenly Fathers hand for Christes sake, and not be accused & condemned in that fearefull iudgement. Therefore I shall shortly rehearse the Articles of our faith, that you may knowe whether you doe beleeue as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the faith, saying thus.

Doest thou beleeue in God the Father Almightie, &c.

As it is in Baptisme.

Then shall the Minister examine whether he be in charitie with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where hee hath done iniurie or wrong to any man, that hee make amendes to the vttermost of his power. And if hee haue not afore disposed his goods, let him then make his will, and also declare his debtes, what hee oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his-

his Executors. But men must be oft admonished that they set an order for their temporall goods and lands, when they be in health.

These wordes before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget nor omit to moue the sicke person (and that most earnestly) to liberalitie toward the poore.

Here shall the sicke person make a speciall confession, if hee feele his conscience troubled with any weightie matter. After which confession, the Priest shall absolue him after this maner.

OUr Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercie forgiue thee thine offences: and by his authoritie committed to mee, I absolue thee from all thy sinnes, in the name of the father, and of the sonne, and of the holy Ghost. Amen.

And then the Priest shall say the Collect following.

¶ Let vs pray.

OMost mercifull God, which according to the multitude of thy mercies, doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him (most louing Father) whatsoeuer hath bene decayed by the fraude and malice of the deuill, or by his owne carnall wil and frailenesse, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shall be seene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued sonne Iesus Christ. Amen.

Then

The visitation of the sicke.

Then shall the Minister say this Psalme.

Inte Domine speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, incline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy prayse: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against mee, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Go not farre from me, O God: my God, haste thee to helpe mee.

Let them bee confounded and perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shal dayly speake of thy righteousnesse and saluation: for I know no ende thereof.

I will

The visitation of the the sicke.

I Wil go foorth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forsake me not, O God, in mine old age, when I am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O God, is very high, & great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet didst thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore wil I praise thee and thy faithfulnesse, O God, playing vpon an instrument of musike: vnto thee will I sing vpon the harpe, O thou holy one of Israel.

My lips wil be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shal talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glory be to the father, &c.

As it was in the beginning, &c.

Adding this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, wee beseech thee, O God.

Then shall the Minister say.

THe Almightie Lord, which is a most strong towre to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth do bowe and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whome, and through whome thou mayest receiue health and saluation, but onely the name of our Lord Jesus Christ, Amen.

The

The Communion of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes, and ſickneſſes, and euer vncertaine what time they ſhall depart out of this life: therefore to the intent they may be alwayes in a readineſſe to dye whenſoeuer it ſhall pleaſe Almightie God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time exhort their Pariſhioners, to the oft receiuing (in the Church) of the holy Communion of the body & blood of our Sauiour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then he muſt giue knowledge ouer night, or els early in the morning, to the Curate, ſignifying alſo how many be appointed to communicate with him: And hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with all things neceſſarie for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmightie euerliuing God, maker of mankinde, which doeſt correct thoſe whome thou doeſt loue, and chaſtiſeſt euery one whome thou doeſt receiue: Wee beſeech thee to haue mercie vpon this thy ſeruant, viſited with thine hand, & to graunt that he may take his ſickneſſe patiently, & recouer his bodily health (if it bee thy gracious will) and whenſoeuer his ſoule ſhall depart from the body, it may be without ſpot preſented vnto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Hebr. 12. MY ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee correcteth: Yea, and he ſcourgeth euery ſonne whom he receiueth.

The

The Communion of the ſicke.

The Goſpel.

VErily, verily I ſay vnto you, Hee that heareth my wo͛de, and beleeueth on him that ſent mee, hath euerlaſting life, and ſhal not come vnto damnation, but he paſſeth from death vnto life. Iohn 5.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that be appointed to communicate with the ſicke.

¶ But if a man either by reaſon of extremitie of ſickneſſe, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment, doe not receiue the Sacrament of Chriſtes body and blood: then the Curate ſhall inſtruct him, that if he doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Jeſus Chriſt hath ſuffered death vpon the Croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefites hee hath thereby, and giuing him hearty thanks therefore, hee doeth eate and drinke the body and blood of our Sauiour Chriſt profitably to his ſoules health, although he doe not receiue the Sacrament with his mouth.

¶ When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme, In thee, O Lord, haue I put my truſt, and goe ſtraight to the Communion.

¶ In the time of plague, ſweat, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alonely communicate with him.

The

The order for the buriall

of the dead.

The Prieſt meeting the corps at the Church ſtile, ſhall ſay, or els the Prieſts and Clarks ſhall ſing, and ſo goe either into the Church, or towards the graue.

Iohn 11. I Am the reſurrection and the life (ſaieth the Lord.) Hee that beleeueth in mee, yea though hee were dead, yet ſhall he liue. And whoſoeuer liueth, and beleeueth in me, ſhall not die for euer.

Iob 19. I Know that my redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhall behold him, not with other, but with theſe ſame eyes.

1. Tim. 6. Iob 1. WE brought nothing into this worlde, neither may we cary any thing out of this world. The Lorde giueth, and the Lorde taketh away. Euen as it pleaſeth the Lorde, ſo commeth things to paſſe: Bleſſed be the name of the Lord.

When they come to the graue, while the corps is made ready to be layed into the earth, the Prieſt ſhall ſay, or the Prieſt and clarkes ſhall ſing.

Iob 14. MAn that is borne of a woman hath but a ſhort time to liue and is full of miſerie. He commeth vp, and is cut downe like a flowre, hee fleeth as it were a ſhadowe, and neuer continueth in one ſtay. In the midſt of life, wee be in death: of whom may we ſeeke for ſuccour but of thee, O Lorde, which for our ſinnes iuſtly art diſpleaſed? Yet, O Lord God moſt holy, O Lord moſt mightie, O holy & moſt mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knoweſt Lord the ſecrets of our hearts, ſhut not vp thy mercifull eyes to our prayers: but ſpare vs Lord moſt holy, O God moſt mightie, O holy and mercifull Sauiour

Sauiour, thou moſt Worthie iudge eternall, ſuffer vs not at our laſt houre for any paines of death to fall from thee.

Then while the earth ſhall be caſt vpon the body by ſome ſtanding by, the Prieſt ſhall ſay.

FOraſmuch as it hath pleaſed almightie God of his great mercie, to take vnto himſelfe the ſoule of our deare brother here departed, We therefore commit his body to the grounde, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certaine hope of reſurrection to eternall life, through our Lorde Jeſus Chriſt, Who ſhall change our vile body, that it may be like vnto his glorious body, according to the mightie working, whereby hee is able to ſubdue all things to himſelfe.

Then ſhall be ſayd or ſung.

I Heard a voyce from heauen, ſaying vnto mee, Write, From henceforth bleſſed are the dead which die in the Lorde. Euen ſo ſaith the ſpirit, that they reſt from their labours. Reue. 13. 14.

Then ſhall followe this Leſſon, taken out of the xv. Chapter to Corinthians, the firſt Epiſtle.

CHriſt is riſen from the dead, and become the firſt fruites of them that ſleepe. For by a man came death, and by a man came the reſurrection of the dead. For as by Adam all dye, euen ſo by Chriſt ſhall all be made aliue, but euery man in his owne order. The firſt is Chriſt, then they that are Chriſtes at his comming. Then commeth the ende, When hee hath deliuered vp the kingdome to God the Father, when hee hath put downe all rule, and all authoritie and power. For he muſt reigne til he haue put all his enemies vnder his feete. The laſt enemie that ſhall be deſtroyed, is death. For hee hath put all things vnder his feete. But when

when hee sayth, All things are put vnder him: it is manifest that he is excepted which did put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him that put all things vnder him, that God may be all in all. Els What doe they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and Why stand we alway then in ieopardie? By our reioycing which I haue in Christ Iesu our Lord, I die dayly. That I haue fought with beastes at Ephesus after the maner of men, what aduantageth it mee, if the dead rise not againe? Let vs eate and drinke, for to morow wee shall die. Be not yee deceiued, euill words corrupt good maners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, How arise the dead? with what body shall they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not that body that shall be, but bare corne, as of wheate or some other: but God giueth it a body at his pleasure, to euery seede his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beastes, another of fishes, another of birdes. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glorie of the terrestriall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weaknesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall body: As it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirite. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthie. The second man is of the Lorde from heauen, heauenly. As is the

earthy,

earthie, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthie, so shall wee beare the image of the heauenly. This say I brethren, that flesh and blood cannot inherite the kingdom of God, neither doeth corruption inherite incorruption. Behold, I shew you a mysterie, wee shall not all sleepe: but we shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and we shal be changed: For this corruptible must put on incorruption, and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written: Death is swallowed vp into victorie: Death, where is thy sting? Hell, where is thy victorie? The sting of Death is sinne, and the strength of sinne is the lawe. But thanks be vnto God, which hath giuen vs victorie through our Lorde Jesus Christ. Therefore my deare brethren, bee yee stedfast and vnmoueable, alwayes rich in the worke of the Lorde, forasmuch as yee know how that your labour is not in vaine in the Lord.

The Lesson ended, the Priest shall say.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And lead vs not into temptation.

Answere.

But deliuer vs from euil. Amen.

The Priest.

ALmighty God, with whom do liue ỹ spirits of them that depart hence in the Lord, and in whom ỹ soules of them that be elected, after they be deliuered from ỹ burden of ỹ flesh, be in ioy & felicitie: we giue thee hearty thanks, for that it hath pleased thee to deliuer this N. our brother out of the miseries of this sinful

full World, beseeching thee, that it may please thee of thy gratious goodnes, shortly to accomplish ỹ number of thine elect, and to hasten thy kingdome, that Wee With this our brother, and al other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glorie. Amen.

The Collect.



Merciful God, the Father of our Lord Jesus Christ, Who is the resurrection and the life, in Whom Whosoeuer beleeueth, shall liue, though hee die, and Whosoeuer liueth and beleeueth in him, shall not die eternally, Who also taught vs (by his holy Apostle Paul) not to be sory as men Without hope, for them that sleepe in him: We meekely beseech thee (O Father) to raise vs from the death of sinne, vnto the life of righteousnesse, that When We shall depart this life, Wee may rest in him, as our hope is this our brother doeth, and that at the generall resurrection in the last day, Wee may bee found acceptable in thy sight, and receiue that blessing Which thy Welbeloued sonne shal then pronounce to all that loue and feare thee, saying, Come yee blessed children of my Father, receiue the kingdome prepared for you from the beginning of the World. Graunt this, We beseech thee, O merciful Father, through Jesus Christ our Mediatour and Redeemer. Amen.

The

The thankesgiuing of vvomen

after childe birth, commonly called the Churching of women.

The woman ſhall come into the Church, and there ſhall kneele downe in ſome conuenient place, nigh vnto the place where the Table ſtandeth, and the Prieſt ſtanding by her, ſhal ſay theſe words, or ſuch like, as the caſe ſhall require.

FOraſmuch as it hath pleaſed Almightie God of his goodneſſe to giue you ſafe deliuerance, and hath preſerued you in the great danger of childe birth: ye ſhall therefore giue heartie thankes vnto God, and pray.

Then ſhall the Prieſt ſay this Pſalme.

I Haue lifted vp mine eyes vnto the hils: from whence commeth my helpe. Pſal. 121.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not ſuffer thy foote to be moued: and he that keepeth thee, wil not ſleepe.

Behold, he ỹ keepeth Iſrael: ſhall neither ſlumber nor ſleepe.

The Lorde himſelfe is thy keeper: the Lorde is thy defence vpon thy right hand.

So that the Sunne ſhall not burne thee by day: nor the Moone by night.

The Lord ſhall preſerue thee from all euill: yea, it is euen he that ſhall keepe thy ſoule.

The Lord ſhall preſerue thy going out, and thy comming in: from this time foorth for euermore.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Churching of vvomen.

¶ Our father which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong towre.

Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Priest.

Let vs pray.



Almightie GOD which hast deliuered this woman thy seruaunt from the great paine and perill of childe birth: graunt wee beseech thee most mercifull Father, that shee, through thy helpe, may both faithfully liue, and walke in her vocation, according to thy will, in this life present, and also may be partaker of euerlasting glorie in the life to come, through Jesus Christ our Lord. Amen.

The woman that commeth to giue her thankes, must offer accustomed offerings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

A Commination

A Commination against ſinners,

with certaine prayers to be vſed diuers times in the yeere.

After Morning prayer, the people being called together by the ringing of a bell, and aſſembled in the church, the Engliſh Letanie ſhalbe ſaid, after the accuſtomed maner: which ended, the Prieſt ſhall go into the pulpit, and ſay thus.



Brethren, in the primitiue Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as were notorious ſinners, were put to open penance, & puniſhed in this World, that their ſoules might bee ſaued in the day of the Lord: and that other admoniſhed by their example, might bee the more afraide to offend.

In the ſtead whereof, vntill the ſayd diſcipline may be reſtored againe, (which thing is much to be wiſhed) it is thought good, that at this time (in your preſence) ſhoulde be read the generall ſentences of Gods curſing againſt impenitent ſinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that ye ſhoulde anſwere to euery ſentence, Amen: to the intent that you, being admoniſhed of the great indignation of God againſt ſinners, may the rather be called to earneſt and true repentance, and may walke more warily in theſe dangerous dayes, fleeing from ſuch vices, for the which ye affirme with your owne mouthes, the curſe of God to be due.

Curſed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftſman, and putteth it in a ſecrete place to worſhip it.

And the people ſhall anſwere and ſay.

Amen.

Miniſter.

Curſed is he that curſeth his father and mother.

Anſwere.

Amen.

A Commination.

Miniſter.

Curſed is he that remoueth away the marke of his neighbours land.

Anſwere.

Amen.

Miniſter.

Curſed is hee that maketh the blinde to goe out of his way.

Anſwere.

Amen.

Miniſter.

Curſed is hee that letteth in iudgement the right of the ſtranger, of them that be fatherleſſe, and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neigbour ſecretly.

Anſwere.

Amen.

Miniſter.

Curſed is he that lieth with his neighbours wife.

Anſwere.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlay the ſoule of innocent blood.

Anſwere.

Amen.

Miniſter.

Curſed is hee that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwere.

Amen.

Miniſter.

Curſed are the vnmercifull, the fornicatours, and adulterers, and the couetous perſons, the worſhippers of images, ſlanderers, drunkards, and extortioners.

Anſwere.

Amen.

Miniſter.

A Commination.

Miniſter.

NOw ſeeing that all they be accurſed (as the Prophet Dauid beareth witneſſe) which doe erre and goe aſtray from the commaundements of God, let vs (remembring the dreadfull iudgement hanging ouer our heads, & being allwayes at hand) returne vnto our Lord God, with al contrition and meekneſſe of heart, bewayling and lamenting our ſinfull life, knowledging and confeſſing our offences, & ſeeking to bring foorth worthy fruites of penance. For nowe is the Axe put vnto the roote of the trees, ſo that euery tree that bringeth not foorth good fruite, is hewen downe, and caſt into the fire. It is a fearefull thing to fall into the hands of the liuing God: he ſhal powre downe raine vpon the ſinners, ſnares, fire, and brimſtone, ſtorme and tempeſt, this ſhall be their portion to drinke. For loe, the Lord is commen out of his place, to viſite the wickedneſſe of ſuch as dwel vpon the earth. But who may abide the day of his comming? who ſhalbe able to endure when he appeareth? His fanis in his hand, & he will purge his floore, & gather his wheate into the barne, but he wil burne the chaffe with vnquenchable fire. The day of the Lord commeth as a theefe in the night: and when men ſhall ſay Peace, and all things are ſafe, then ſhal ſudden deſtruction come vpon them, as ſorow commeth vpon a woman traueiling with child, and they ſhall not eſcape. Then ſhall appeare the wrath of God in the day of vengeance, which obſtinate ſinners, through the ſtubbernes of their heart, haue heaped vnto thẽſelues, which deſpiſed ẏ goodnes, patience, & long ſufferance of God, when he called them continually to repentance. Then ſhal they call vpon me (ſaith the Lord) but I wil not heare, they ſhal ſeeke me early, but they ſhal not finde me, & that becauſe they hated knowledge, & receiued not the feare of ẏ Lord, but abhorred my counſell, & deſpiſed my correction. Then ſhall it be too late

Pſal. 119.

Matt. 3.

Heb. 10.

Pſal. 10.

Eſai. 26.

Mala. 3.

Matt. 3.

1. Theſ. 5.

Rom. 2.

Prou. 1.

to

to knocke, When the dooze ſhall bee ſhut, and too late to crye foz mercie, When it is the time of iuſtice. O terrible voyce of moſt iuſt iudgement, Which ſhall be pzonounced vpon them,
Matt.25. When it ſhall be ſaide vnto them, Goe ye curſed into the fire euerlaſting, Which is pzepared foz the Deuill and his angels.
2.Cor.6. Therefoze bzethzen, take We heede betime, While the day of ſaluation laſteth, foz the night commeth, When none can
Iohn 9. Worke: but let vs While We haue the light, beleeue in ẏ light, and Walke as the childzen of the light, that We be not caſt into
Matt.25. the vtter darkenes, Where is Weeping and gnaſhing of teeth. Let vs not abuſe the goodnes of God, Which calleth vs mercifully to amendment, and of his endleſſe pitie pzomiſeth vs
Eſai.1. fozgiueneſſe of that Which is paſt, if (With a Whole minde and true heart) We returne vnto him. Foz though our ſinnes be as red as ſcarlet, they ſhall be as White as ſnoW: and though they be like purple, yet ſhal they be as White as Wooll. Turne
Eze.28. you cleane (ſayeth the Lozd) from all your Wickedneſſe, and your ſinne ſhall not be your deſtruction. Caſt aWay from you al your vngodlines that ye haue done, make you neW hearts, and a neW ſpirit. Wherefoze Will ye die, O ye houſe of Iſrael, ſeeing that I haue no pleaſure in the death of him that dyeth, ſayeth the Lozd God: turne you then, and yee ſhall liue.
1.Iohn 2. Although We haue ſinned, yet haue We an aduocate With the father Jeſus Chriſt the righteous, and he it is that obteineth
Eſai.53. grace foz our ſinnes. Foz hee Was Wounded foz our offences, & ſmitten foz our Wickedneſſe. Let vs therefoze returne vnto him, Who is ẏ merciful receiuer of all true penitent ſinners, aſſuring our ſelues that he is ready to receiue vs & moſt Willing to pardon vs, if We come vnto him With faithful repentance, if We Wil ſubmit our ſelues vnto him, & from henceforth Walk
Matt.11. in his Wayes, if Wee Will take his eaſie yoke and light burden vpon vs, to followe him in lowlines, patience & charitie, and be ozdered by the gouernance of his holy ſpirite, ſeeking alWayes his glozy, and ſeruing him duely in our vocation, With thankeſgiuing. This if Wee doe, Chriſt Will deliuer vs from the curſe of the law, and from the extreme malediction Which ſhal light vpon them that ſhalbe ſet on ẏ left hand, and he Will
Matt.25. ſet vs on his right hand, and giue vs the bleſſed benediction

of

of his father, commaunding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercie.

Then shall they all kneele vpon their knees: and the Priest and Clarkes kneeling (where they are accustomed to say the Letanie) shall say this Psalme, *Miserere mei Deus.*



Haue mercie vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences. Miserere mei. Psal. 51.

Wash mee throughly from my wickednesse: and cleanse mee from my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Against thee only haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: & in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward partes: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with Hysope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snowe.

Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane heart, O God: and renewe a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliuer

A Commination.

Deliuer me from bloodgiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips (O Lord:) my mouth shal shew thy prayse.

For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullocks vpon thine altar.

Glory be to the father, &c.

As it was in the beginning, &c.

Lord haue mercy vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answere.

which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs O God our sauiour.

Answere.

And for the glory of thy names sake deliuer vs, be mercifull vnto vs sinners for thy names sake.

Minister.

O Lord heare our prayers.

Answere.

And let our crie come vnto thee.

A Commination.

Let vs pray.

O Lord wee beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes to thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may be absolued through Christ our Lord. Amen.

O Most mightie God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne, and bee saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which bee grieued and wearied with the burden of our sinne. Thy propertie is to haue mercie, to thee onely it appertaineth to forgiue sinnes. Spare vs therfore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners: but so turne thine yie from vs, which meekely knowledge our vilenesse, and truely repent vs of our faultes: so make haste to helpe vs in this world, that wee may euer liue with thee in the worlde to come, through Jesus Christ our Lord, Amen.

Then shall the people say this that followeth, after the Minister.

TUrne thou vs, O good Lord, and so shal we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when wee deserue punishment, and in thy wrath thinkest vpon mercie. Spare thy people good Lorde, spare them, and let not thine heritage be brought to confusion.

Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

Deliuer me from bloodguiltineſſe, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſſe.

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Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

THE Pſalter or Pſalmes of Dauid, after the tranſlation *of the great Bible*, Pointed as it ſhall be ſung or ſaid in Churches.

¶Imprinted at London by the Deputies of Chriſtopher Barker, Printer to the Queenes moſt excellent Maieſtie.

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The Pſalmes of Dauid.

Beatus vir qui non abijt. *Pſal.* 1.

BLeſſed is the man that hath not walked in the counſaile of the vngodly, nor ſtand in the way of ſinners: and hath not ſit in the ſeate of the ſcornefull. Morning prayer.

But his delight is in the law of the Lorde: and in his lawe will he exerciſe himſelfe day and night.

And he ſhall be like a tree planted by the water ſide: that will bring forth his fruite in due ſeaſon.

His leafe alſo ſhall not wither: and looke whatſoeuer hee doeth, it ſhall proſper.

As for the vngodly, it is not ſo with them: but they are like the chaffe which the winde ſcattereth away from the face of the earth.

Therefore the vngodly ſhall not bee able to ſtande in the iudgement: neither the ſinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous: and the way of the vngodly ſhall periſh.

Quare fremuerunt gentes. Pſal. 2.

WHy doe the heathen ſo furiouſly rage together: and why doe the people imagine a vaine thing?

The kings of the earth ſtand vp, and the rulers take counſaile together: againſt the Lord, & againſt his anointed.

Let vs breake their bondes aſunder: and caſt away their cords from vs.

He that dwelleth in heauen, ſhal laugh them to ſcorne: the Lord ſhall haue them in deriſion.

Then ſhall hee ſpeake vnto them in his wrath: and vexe them in his ſore diſpleaſure.

Yet haue I ſet my King: vpon my holy hil of Sion.

I will preach the Law whereof the Lorde hath ſayde vn-

to me: thou art my sonne, this day haue I begotten thee.

Desire of mee, and I shall giue thee the Heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

Thou shalt bruise them with a rodde of yron: and breake them in pieces like a potters vessell.

Be wise now therefore, O ye kings: be learned ye that are Iudges of the earth.

Serue the Lord in feare: and reioyce vnto him with reuerence.

Kisse the sonne least he be angrie, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

LOrd howe are they increased that trouble mee: many are they that rise against me.

Many one there be that say of my soule: there is no help for him in his God.

But thou, O Lorde, art my defender: thou art my worshipp, and the lifter vp of my head.

I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

I layde mee downe and slept, and rose vp againe: for the Lord sustained me.

I wil not bee afraid for ten thousands of people: that haue set themselues against me round about.

Vp Lorde, and helpe mee, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

Saluation belongeth vnto the Lorde: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare me when I call, O God of my righteousnesse: for thou hast set me at libertie when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

O yee sonnes of men, howe long will yee blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing:

Know

Know this also, that the Lorde hath chosen to himselfe the man that is godly: when I call vpon the Lorde, hee will heare me.

Stand in awe and sinne not: commune with your owne heart, and in your chamber, and be still.

Offer the sacrifice of righteousnesse: and put your trust in the Lord.

There be many that say: Who will shew vs any good?

Lord lift thou vp: the light of thy countenance vpon vs.

Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle increased.

I will lay mee downe in peace, and take my rest: for it is thou Lord onely that makest me dwel in safetie.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

O hearken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer.

My voyce shalt thou heare betimes, O Lord: earely in the morning will I direct my prayer vnto thee, and will looke vp.

For thou art the God that hast no pleasure in wickednesse: neither shall any euil dwel with thee.

Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

Thou shalt destroy them that speake leasing: the Lorde will abhorre both the blood thirstie and deceitfull man.

But as for mee, I will come into thy house, euen vpon the multitude of thy mercie: and in thy feare will I worship toward thy holy Temple.

Leade me O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

For there is no faithfulnesse in his mouth: their inwarde parts are very wickednes.

Their throte is an open sepulchre: they flatter with their tongue.

Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their

 vngodlines,

vngodlines, for they haue rebelled against thee.

And let all them that put their trust in thee, reioyce: they shall euer be giuing of thankes, because thou defendest them, they that loue thy Name shal bee ioyfull in thee.

For thou Lorde wilt giue thy blessing vnto the righteous: and with thy fauourable kindenesse wilt thou defend him, as with a shielde.

Domine ne in furore. Psal. 6.

Euening prayer:



O Lord rebuke me not in thine indignation: neither chasten mee in thy displeasure.

Haue mercie vpon me, O Lord, for I am weake: O Lorde heale me, for my bones are vexed.

My soule is also sore troubled: but Lorde how long wilt thou punish me?

Turne thee, O Lorde, and deliuer my soule: Oh saue me for thy mercies sake.

For in death no man remembreth thee: and who will giue thee thankes in the pit?

I am weary of my groning, euery night wash I my bed: and water my couch with my teares.

My beautie is gone for very trouble: and worne away because of all mine enemies.

Away from mee all yee that worke vanitie: for the Lorde hath heard the voyce of my weeping.

The Lord hath heard my petition: the Lord will receiue my prayer.

All mine enemies shall be confounded and sore vexed: they shalbe turned backe and put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lorde my God, in thee haue I put my trust: saue mee from all them that persecute me, and deliuer me.

Least hee deuoure my soule like a lion, and teare it in pieces: while there is none to helpe.

O Lorde my God, if I haue done any such thing: or if there

there be any wickednes in my hands.

If I haue rewarded euil vnto him that hath dealt friendly with mee: yea, I haue deliuered him that without any cause is mine enemie.

Then let mine enemie persecute my soule, and take mee: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for mee in the iudgement that thou hast commanded.

And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

The Lorde shall iudge the people, giue sentence with me, O Lorde: according to my righteousnesse, and according to the innocencie that is in me.

O let the wickednesse of the vngodly come to an ende: but guide thou the iust.

For the righteous God: trieth the very hearts and reines.

My helpe commeth of God: which preserueth them that are true of heart.

God is a righteous iudge, strong and patient: and God is prouoked euery day.

If a man will not turne, he will whet his sword: hee hath bent his bowe, and made it ready.

He hath prepared for him the instruments of death: hee ordeineth his arrowes against the persecuters.

Behold, hee trauaileth with mischiefe: hee hath conceiued sorow, and brought forth vngodlinesse.

He hath grauen and digged vp a pit: and is fallen himselfe into the destruction that he made for other.

For his trauaile shall come vpon his owne head: and his wickednes shal fal on his owne pate.

I will giue thanks vnto the Lord, according to his righteousnes: and wil praise the name of the Lord the most high.

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue ỹ heauens.

Out of the mouth of very babes & sucklings hast thou

ordeined strength, because of thine enemies: that thou mightest still the enemie and the auenger.

For I will consider the heauens, euen the woorkes of thy fingers: the Moone and the Starres which thou hast ordeined.

What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

Thou madest him lower then the Angels: to crowne him with glory and worship.

Thou makest him to haue dominion of the woorkes of thy handes: and thou hast put all things in subiection vnder his feete.

All sheepe and oxen: yea, and the beasts of the field.

The foules of the ayre, and the fishes of the sea: and whatsoeuer walketh through the paths of the seas.

O Lord our gouernour: how excellent is thy Name in all the world?

Confitebor tibi. Psal. 9.

Morning prayer.

I will giue thankes vnto thee, O Lorde, with my whole heart: I will speake of all thy marueilous woorkes.

I will bee glad and reioyce in thee: yea, my songs wil I make of thy Name, O thou most highest.

While mine enemies are driuen backe: they shall fall and perish at thy presence.

For thou hast maintained my right, and my cause: thou art set in the throne that iudgest right.

Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their Name for euer and euer.

O thou enemie, destructions are come to a perpetual ende: euen as the cities which thou hast destroyed, their memoriall is perished with them.

But the Lord shall endure for euer: he hath also prepared his

his seate for iudgement.

For he shall iudge the worlde in righteousnesse: and minister true iudgement vnto the people.

The Lorde also will bee a defence for the oppressed: euen a refuge in due time of trouble.

And they that know thy name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

O praise the Lord which dwelleth in Sion: shew the people of his doings.

For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

Haue mercy vpon me, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest mee vp from the gates of death.

That I may shew all thy prayses within the portes of the daughter of Sion: I will reioyce in thy saluation.

The Heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

The wicked shall bee turned into hell: and all the people that forget God.

For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

Vp Lorde, and let not man haue the vpper hande: let the Heathen be iudged in thy sight.

Put them in feare (O Lord:) that the Heathen may know themselues to be but men.

Vt quid Domine. Psal. x.

WHy standest thou so farre off (O Lord:) and hidest thy face in the needfull time of trouble?

The vngodly for his owne lust doeth persecute the poore: let them be taken in the craftie wilinesse that they haue imagined.

For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whome GOD abhorreth.

The

The vngodly is so proude, that he careth not for God: neither is God in all his thoughts.

His wayes are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore defieth hee all his enemies.

For he hath said in his heart, Tush, I shall neuer bee cast downe: there shall no harme happen vnto me.

His mouth is full of cursing, deceite, and fraude: vnder his tongue is vngodlinesse and vanitie.

He sitteth lurking in the theeuish corners of the streets: and priuily in his lurking dennes doeth hee murder the innocent, his eyes are set against the poore.

For he lyeth wayting secretly, euen as a Lyon lurketh hee in his denne: that he may rauish the poore.

Hee doeth rauish the poore: when hee getteth him into his nette.

Hee falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hande of his captaines.

He hath said in his heart, Tush, God hath forgotten: hee hideth away his face, and he will neuer see it.

Arise O Lord God, and lift vp thine hande: forget not the poore.

Wherefore should the wicked blaspheme God: while hee doeth say in his heart, Tush, thou God carest not for it:

Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

That thou mayest take the matter into thine hande: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

The Lorde is king for euer and euer: and the heathen are perished out of the land.

Lorde, thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In

Moneth. The ij. day.

In Domino confido. Pſal. xj.

IN the Lord put I my truſt: howe ſay ye then to my ſoule, that ſhe ſhould flee as a bird vnto the hill?

For loe, the vngodly bende their bowe, and make readie their arrowes within the quiuer: that they may priuily ſhoot at them which are true of heart.

For the foundations will be caſt down: and what hath the righteous done?

The Lorde is in his holy Temple: the Lordes ſeate is in heauen.

His eyes conſider the poore: and his eye lids trieth the children of men.

The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednes, doth his ſoule abhorre.

Vpon the vngodly he ſhal raine ſnares, fire and brimſtone, ſtorme, and tempeſt: this ſhalbe their portion to drinke.

For the righteous Lord loueth righteouſneſſe: his countenance will behold the thing that is iuſt.

Saluum me fac. Pſal. xii.

HElpe me Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men. Euening prayer.

They talke of vanitie euery one with his neighbour: they doe but flatter with their lips, and diſſemble with their double heart.

The Lord ſhall roote out al deceitful lippes: and the tongue that ſpeaketh proud things.

Which haue ſaid, with our tongue we will preuaile: we are they that ought to ſpeake, Who is Lord ouer vs?

Nowe for the comfortleſſe troubles ſake of the needie: and becauſe of the deepe ſighing of the poore.

I will vp (ſaith the Lorde:) and will helpe euery one from him that ſwelleth againſt him, and will ſet them at reſt.

The words of the Lord are pure words: euen as the ſiluer which from the earth is tried, & purified ſeuen times in ẏ fire.

Thou

Thou shalt keepe them O Lorde: thou shalt preserue him from this generation for euer.

The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal.xiij.

HOwe long wilt thou forget me (O Lord) for euer: howe long wilt thou hide thy face from me?

How long shall I seeke counsell in my soule, and bee so vexed in my heart: howe long shall mine enemies triumph ouer me?

Consider and heare mee, O Lorde my God: lighten mine eyes, that I sleepe not in death.

Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me, will reioyce at it.

But my trust is in thy mercie: and my heart is ioyful in thy saluation.

I will sing of the Lorde, because hee hath dealt so louingly with me: yea, I will praise the name of the Lorde most highest.

Dixit insipiens. Psal.xiiij.

THe foole hath said in his heart: there is no God.

They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one.)

The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstande and seeke after God.

But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

Their throte is an open sepulchre, with their tongues haue they deceiued: the poyson of aspes is vnder their lippes.

Their mouth is full of cursing and bitternesse: their feete are swift to shed blood.

Destruction and vnhappinesse is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

Haue they no knowledge, that they are all such workers of

of mischiefe: eating vp my people as it were bread.

And call not vpon the Lorde, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

As for you, yee haue made a mocke at the counsaile of the poore: because he putteth his trust in the Lord.

Who shall giue saluation vnto Israel out of Sion: When the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shalbe glad.

Domine quis habitabit. Psal. xv.

LOrd, who shall dwell in thy tabernacle: or who shall rest vpon thy holy hill? Morning prayer.

Euen he that leadeth an vncorrupt life: & doeth the thing which is right, and speaketh the trueth from his heart.

Hee that hath vsed no deceite in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

Hee that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

He that hath not giuen his money vpon vsurie: nor taken reward against the innocent.

Who so doeth these things: shall neuer fall.

Conserua me. Psal. xvj.

PReserue me O God: for in thee haue I put my trust.

O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

All my delight is vpon the saints that are in the earth: and vpon such as excell in vertue.

But they that runne after another god: shall haue great trouble.

Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

The

The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt mainteine my lot.

The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

I wil thanke the Lord for giuing me warning: my reines also chasten me in the night season.

I haue set God alwayes before mee: for hee is on my right hand, therefore I shall not fall.

Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

For why? thou shalt not leaue my soule in hel: neither shalt thou suffer thine holy one to see corruption.

Thou shalt shew me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. xvij.

HEare the right, O Lorde, consider my complaint: and hearken vnto my prayer, that goeth not out of fayned lippes.

Let my sentence come foorth from thy presence: and let thine eyes looke vpon the thing that is equall.

Thou hast proued and visited mine heart in the night season, thou hast tried mee, and shalt finde no wickednesse in me: for I am vtterly purposed that my mouth shall not offend.

Because of mens woorkes that are done against the words of my lippes: I haue kept me from the wayes of the destroyer.

O holde thou vp my goings in thy pathes: that my footesteps slip not.

I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my words.

Shew thy merueilous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.

Keepe mee as the apple of an eye: hide mee vnder the shadow of thy wings.

From the vngodly that trouble mee: mine enemies compasse me round about, to take away my soule.

They

They are inclosed in their owne fat: and their mouth speaketh proud things.

They lye waiting in our way on euery side: turning their eyes downe to the ground.

Like as a lyon that is greedy of his praye: and as it were a Lions whelpe lurking in secret places.

Up Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

From the men of thy hand, O Lord, from the men I say, and from the euil world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

They haue children at their desire: and leaue the rest of their substance for their babes.

But as for mee, I will beholde thy presence in righteousnesse: and when I awake vp after thy likenesse, I shall bee satisfied with it.

Diligam te. Psal. 18.

Euening prayer.

will loue thee (O Lorde) my strength, the Lorde is my stonie rocke and my defence: my Sauiour, my God, and my might, in whome I will trust, my buckler, the horne also of my saluation, and my refuge.

I wil cal vpon the Lord, which is worthie to be praised: so shall I be safe from mine enemies.

The sorowes of death compassed me: and the ouerflowings of vngodlines made me afraid.

The paines of hell came about me: the snares of death ouertooke me.

In my trouble I will call vpon the Lorde: and complaine vnto my God.

So shall he heare my voyce out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

The earth trembled & quaked: the very foundations also of the hilles shooke & were remoued, because hee was wroth.

There

There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

Hee bowed the heauens also and came downe: and it was darke vnder his feete.

Hee rode vpon the Cherubims and did flie: he came flying vpon the wings of the winde.

Hee made darkenesse his secret place: his Pauilion rounde about him, with darke water and thicke cloudes to couer him.

At the brightnesse of his presence his cloudes remooued: hailestones and coles of fire.

The Lorde also thundred out of heauen, and the highest gaue his thunder: hailstones and coles of fire.

He sent out his arrowes, and scattered them: hee cast forth lightnings and destroyed them.

The springs of water were seene, and the foundations of the round World were discouered at thy chiding, O Lorde: at the blasting of the breath of thy displeasure.

He shall send downe from the high to fetch mee: and shall take me out of many waters.

Hee shall deliuer mee from my strongest enemie, and from them which hate me: for they are too mighty for me.

They preuented me in the day of my trouble: but the Lord was my vpholder.

He brought me forth also into a place of liberty: he brought me forth, euen because he had a fauour vnto me.

The Lorde shall reward mee after my righteous dealing: according to the cleannesse of my hands shall he recompence me.

Because I haue kept the Wayes of the Lord: and haue not forsaken my God as the wicked doeth.

For I haue an eye vnto all his lawes: and wil not cast out his commandements from me.

I was also vncorrupt before him: and eschewed mine owne wickednesse.

Therefore shall the Lorde reward mee after my righteous dealing: and according vnto the cleannesse of my handes in his eye sight.

with the holy, thou shalt bee holy: and with a perfect man thou shalt be perfect.

With the cleane, thou shalt bee cleane: and with the froward, thou shalt learne frowardnes.

For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proude.

Thou also shalt light my candle: the Lorde my God shall make my darknes to be light.

For in thee I shall discomfit an hoste of men: and with the helpe of my God I shall leape ouer the wall.

The way of God is an vndefiled way: the worde of the Lorde also is tried in the fire, hee is the defender of all them that put their trust in him.

For who is God but the Lorde: or who hath any strength except our God?

It is God that girdeth mee with strength of warre: and maketh my way perfect.

He maketh my feete like harts feete: and setteth mee vp on high.

Hee teacheth my handes to fight: and mine armes shall breake euen a bowe of steele.

Thou hast giuen me the defence of thy saluation: thy right hande also shall holde mee vp, and thy louing correction shall make me great.

Thou shalt make roome ynough vnder me for to goe: that my footesteps shall not slide.

I will followe vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.

I wil smite them, that they shall not be able to stand: but fall vnder my feete.

Thou hast girded me with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.

They shall cry, but there shall bee none to helpe them: yea euen vnto the Lord shal they cry, but he shal not heare them.

I will beate them as small as the dust before the winde: I will cast them out as the clay in the streetes.

Thou shalt deliuer mee from the striuings of the people: and thou shalt make me the head of the heathen.

A people whom I haue not knowen: shal serue me.

Assoone as they heare of mee, they shall obey mee: but the strange children shal dissemble with me.

The strange children shal faile: and bee afraid out of their prisons.

The Lorde liueth, and blessed bee my strong helper: and praised be the God of my saluation.

Euen the God that seeth that I be auenged: and subdueth the people vnto me.

It is he that deliuereth mee from my (cruel) enemies, and setteth mee vp aboue mine aduersaries: thou shalt ridde me from the wicked man.

For this cause wil I giue thankes vnto thee (O Lorde) among the Gentiles: and sing prayses vnto thy Name.

Great prosperitie giueth hee vnto his King: and sheweth louing kindnesse vnto Dauid his anoynted, and vnto his seed for euermore.

Cœli enarrant. Psal. 19.

Morning prayer.

THe heauens declare the glorie of God: and the firmament sheweth his handie worke.

One day telleth another: and one night certifieth another.

There is neither speech nor language: but their voyces are heard among them.

Their sound is gone out into all landes: and their words into the ends of the world.

In them hath he set a tabernacle for the sunne: Which commeth forth as a bridegrome out of his chamber, and reioyceth as a Gyant to runne his course.

It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.

The lawe of the Lorde is an vndefiled lawe, conuerting the

the soule: the testimony of the Lorde is sure, and giueth wisedome vnto the simple.

The statutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lorde are true, and righteous altogether.

More to be desired are they then golde, yea, then much fine golde: sweeter also then hony, and the hony combe.

Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

Who can tell how oft he offendeth: O clense thou me from my secret faults.

Keepe thy seruant also from presumptuous sinnes, least they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

Let the wordes of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the name of the God of Jacob defend thee.

Send thee helpe from the Sanctuarie: and strength thee out of Sion.

Remember all thy offerings: and accept thy burnt sacrifice.

Graunt thee thy hearts desire: and fulfill all thy minde.

We will reioyce in thy saluation, and triumph in the name of the Lorde our God: the Lorde perfourme all thy petitions.

Nowe knowe I that the Lord helpeth his anoynted, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

Some put their trust in Charets, and some in horses: but we will remember the name of the Lord our God.

They are brought downe and fallen: but we are risen, and stand vpright.

Saue Lord, and heare vs, O King of heauen: when wee call vpon thee.

Domine in virtute. Psal. 21.

THe king shall reioyce in thy strength, O Lord: exceeding glad shall he bee of thy saluation.

Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

For thou shalt preuent him with the blessings of goodnes: and shalt set a crowne of pure gold vpon his head.

He asked life of thee, and thou gauest him a long life: euen for euer and euer.

His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

And why: because the King putteth his trust in the Lord: and in the mercie of the most highest he shal not miscarrie.

All thine enemies shal feele thine hand: thy right hand shal finde out them that hate thee.

Thou shall make them like a fierie ouen in time of thy wrath: the Lord shal destroy them in his displeasure, and the fire shall consume them.

Their fruite shalt thou roote out of the earth: and their seede from among the children of men.

For they intended mischiefe against thee: and imagined such a deuice as they are not able to performe.

Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

Be thou exalted Lord in thine owne strength: so will wee sing and praise thy power.

Deus Deus meus. Psal. 22.

Euening prayer.

MY God, my God, (looke vpon mee) why hast thou forsaken mee: and art so farre from my health, and from the words of my complaint:

O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

And thou continuest holy: O thou worship of Israel.

Our

Our fathers hoped in thee: they trusted in thee, and thou didst deliuer them.

They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

All they that see mee, laugh mee to scorne: they shoote out their lippes, and shake their head, saying.

He trusted in God, that he would deliuer him: let him deliuer him, if he will haue him.

But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breastes.

I haue bene left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

O goe not fro me, for trouble is hard at hand: and there is none to helpe me.

Many oxen are come about me: fat Bulles of Basan close me in on euery side.

They gape vpon me with their mouthes: as it were a ramping and roaring Lyon.

I am powred out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting waxe.

My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring mee into the dust of death.

For (many) dogges are come about me: and the counsell of the wicked layeth siege against me.

They pearsed my handes, and my feete, I may tell all my bones: they stand staring and looking vpon me.

They part my garments among them: and cast lots vpon my vesture.

But bee not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.

Deliuer my soule from the sworde: my darling from the power of the dogge.

Saue mee from the Lyons mouth: thou hast heard mee

also from among the hornes of the vnicornes.

I will declare thy name vnto my brethren: in the middest of the congregation will I praise thee.

O praise the Lorde ye that feare him: magnifie him all yee of the seede of Jacob, and feare him all ye seede of Israel.

For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face from him: but when hee called vnto him, he heard him.

My praise is of thee in the great congregation: my vowes will I performe in the sight of them that feare him.

The poore shall eate and be satisfied: they that seeke after the Lord, shall praise him, your heart shall liue for euer.

All the endes of the worlde shall remember themselues, and be turned vnto the Lorde: and all the kinreds of the nations shall worship before him.

For the kingdome is the Lordes: and he is the gouernour among the people.

All such as be fat vpon earth: haue eaten and worshipped.

All they that goe downe into the dust shall kneele before him: and no man hath quickened his owne soule.

My seede shall serue him: they shall bee counted vnto the Lord for a generation.

They shall come, and the heauens shall declare his righteousnes: vnto a people that shall bee borne, whom the Lorde hath made.

Dominus regit me. Psal. 23.

THe Lorde is my shepheard: therefore can I lacke nothing.

He shal feede me in a greene pasture: and lead me forth beside the waters of comfort.

He shall conuert my soule: and bring me forth in the paths of righteousnesse for his Names sake.

Yea though I walke thorow the valley of the shadowe of death, I wil feare no euil: for thou art with mee, thy rod and thy staffe comfort me.

Thou shalt prepare a table before mee against them that trouble me: thou hast anoynted my head with oyle, and my cup shall be full.

But thy louing kindneſſe and mercie ſhal follow me al the dayes of my life: and I will dwell in the houſe of the Lorde for euer.

Domini eſt terra. Pſal. 24.



He earth is the Lords, and al that therein is: the compaſſe of the world, and they that dwel therin. Morning prayer.

For he hath founded it vpon the ſeas: and prepared it vpon the floods.

Who ſhall aſcend into the hill of the Lord: or who ſhall riſe vp in his holy place?

Euen he that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor ſworne to deceiue his neighbour.

He ſhall receiue the bleſſing from the Lord: and righteouſneſſe from the God of his ſaluation.

This is the generation of them that ſeeke him: euen of them that ſeeke thy face, O Jacob.

Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the King of glory ſhall come in.

Who is the king of glory: it is the Lorde ſtrong and mightie, euen the Lord mightie in battaile.

Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the king of glory ſhall come in.

Who is the king of glory: euen the Lord of hoſtes, he is the king of glory.

Ad te Domine. Pſal. 25.

VNto thee, O Lorde, will I lift vp my ſoule, my God, I haue put my truſt in thee: O let mee not bee confounded, neither let mine enemies triumph ouer me.

For all they that hope in thee ſhall not bee aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhalbe put to confuſion.

Shew me thy wayes, O Lord: and teach me thy paths.

Lead me forth in thy trueth, & learne me: for thou art the God of my ſaluatiõ, in thee hath bin my hope al the day long.

Call to remembrance, O Lorde, thy tender mercies: and thy louing kindenes which hath bene euer of olde.

Oh remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon me, O Lord, for thy goodnesse.

Gracious and righteous is the Lord: therfore will he teach sinners in the way.

Them that be meeke shal he guide in iudgement: and such as be gentle, them shall he learne his way.

All the paths of the Lord are mercie and trueth: vnto such as keepe his couenant and his testimonies.

For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.

What man is he that feareth the Lord: him shall he teach in the way that he shall choose.

His soule shal dwel at ease: & his seed shal inherit the land.

The secret of the Lord is among them that feare him: and he will shew them his couenant.

Mine eyes are euer looking vnto the Lorde: for hee shall plucke my feete out of the net.

Turne thee vnto me, and haue mercie vpon mee: for I am desolate and in miserie.

The sorrowes of my heart are enlarged: O bring thou me out of my troubles.

Looke vpon mine aduersitie and miserie: and forgiue mee all my sinne.

Consider mine enemies howe many they are: and they beare a tyrannous hate against me.

O keepe my soule, and deliuer mee: let me not be confounded, for I haue put my trust in thee.

Let perfectnesse and righteous dealing waite vpon mee: for my hope hath bene in thee.

Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my iudge, O Lord, for I haue walked innocently: my trust hath bin also in the Lord, therfore shal I not fal.

Examine me, O Lord, and proue me: try out my reines and my heart.

For

For thy louing kindnesse is euer before mine eyes: and I will walke in thy trueth.

I haue not dwelt with vaine persons: neither wil I haue fellowship with the deceitfull.

I haue hated the congregation of the wicked: and will not sit among the vngodly.

I will wash my hands in innocencie, O Lorde: and so will I goe to thine altar.

That I may shew the voyce of thankesgiuing: and tell of all thy wonderous workes.

Lorde, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

O shut not vp my soule with the sinners: nor my life with the bloodthirstie.

In whose hands is wickednesse: and their right handes are full of giftes.

But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

My foote standeth right: I will praise the Lorde in the congregations.

Dominus illuminatio. Psal. 27.

THe Lord is my light & my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid: Euening prayer.

when the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

Though an hoste of men were laide against me, yet shal not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

One thing haue I desired of the Lorde, which I will require: euen that I may dwell in the house of the Lord al the dayes of my life, to beholde the faire beautie of the Lorde, and to visite his temple.

For in the time of trouble he shal hide me in his tabernacle:

yea,

yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

And now shall hee lift vp mine head: aboue mine enemies round about me.

Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing & speake prayses vnto the Lord.

Hearken vnto my voyce, O Lorde, when I cry vnto thee: haue mercy vpon me, and heare me.

My heart hath talked of thee, seeke yee my face: thy face Lord wil I seeke.

O hide not thou thy face from mee: nor cast thy seruant away in displeasure.

Thou hast bene my succour: leaue mee not, neither forsake me, O God of my saluation.

When my father and my mother forsake me: the Lord taketh me vp.

Teach mee thy way, O Lorde: and leade mee in the right way, because of mine enemies.

Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against mee, and such as speake wrong.

I should vtterly haue fainted: but that I beleeue verily to see the goodnesse of the Lord in the land of the liuing.

O tarie thou the Lords leasure: bee strong, and hee shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I crie, O Lorde, my strength: thinke no scorne of mee, least if thou make as though thou hearest not, I become like them that go downe into the pit.

Heare the voyce of my humble petitions when I crie vnto thee: when I holde vp my hands toward the mercie seat of thy holy temple.

O plucke me not away (neither destroy mee) with the vngodly and wicked doers: which speak friendly to their neighbours, but imagine mischiefe in their hearts.

Reward them according to their deedes: and according to the wickednesse of their owne inuentions.

Recompense them after the worke of their handes: pay them

them that they haue deserued.

For they regard not in their mind the works of the Lord, nor the operation of his hands: therfore shall he breake them downe, and not build them vp.

Praised bee the Lorde: for hee hath heard the voyce of my humble petitions.

The Lorde is my strength and my shielde, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song will I praise him.

The Lorde is my strength: and hee is the wholesome defence of his anoynted.

O saue thy people, and giue thy blessing vnto thine inheritance: feede them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O ye mightie) bring yong rammes vnto the Lorde: ascribe vnto the Lorde worshippe and strength.

Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

It is the Lord that ruleth the sea, the voyce of the Lord is mightie in operation: the voyce of the Lorde is a glorious voyce.

The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

He made them also to skippe like a calfe: Libanus also and Syrion like a yong Unicorne.

The voyce of the Lorde diuideth the flames of fire, the voyce of the Lord shaketh the wildernes: yea, the Lord shaketh the wildernesse of Cades.

The voyce of the Lord maketh the Hindes to bring foorth yong, and discouereth the thicke bushes: in his temple doeth euery man speake of his honour.

The Lorde sitteth aboue the water flood: and the Lorde remaineth a King for euer.

The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo

Exaltabo te Domine. Pſal. 30.

Morning prayer.



Will magnifie thee, O Lorde, for thou haſt ſet me vp: and not made my foes to triumph ouer me.

O Lord my God, I cried vnto thee: and thou haſt healed me.

Thou Lorde haſt brought my ſoule out of hel: thou haſt kept my life from them that goe downe to the pit.

Sing praiſes vnto the Lord (O ye ſaints of his:) and giue thankes to him for a remembrance of his holineſſe.

For his wrath endureth but the twinckling of an eye, and in his pleaſure is life: heauineſſe may endure for a night, but ioy commeth in the morning.

And in my proſperitie I ſaide, I ſhall neuer be remoued: thou Lord of thy goodneſſe hadſt made my hill ſo ſtrong.

Thou didſt turne thy face (fro me:) and I was troubled.

Then cried I vnto thee, O Lorde: and gate mee vnto my Lord right humbly.

What profit is there in my blood: when I go down to ỹ pit:

Shall the duſt giue thanks vnto thee: or ſhall it declare thy trueth:

Heare, O Lord, and haue mercie vpon me: Lord be thou my helper.

Thou haſt turned my heauineſſe into ioy: thou haſt put off my ſackcloth, and girded me with gladneſſe.

Therefore ſhal euery good man ſing of thy praiſe without ceaſing: O my God, I will giue thanks vnto thee for euer.

In te Domine ſperaui. Pſal. 31.

IN thee, O Lord, haue I put my truſt: let me neuer be put to confuſion, deliuer me in thy righteouſneſſe.

Bow downe thine eare to me: make haſte to deliuer me.

And be thou my ſtrong rocke, and the houſe of defence: that thou mayeſt ſaue me.

For thou art my ſtrong rocke, and my caſtle: be thou alſo my guide, and leade me for thy names ſake.

Drawe

Moneth. The vj. day.

Draw me out of the net that they haue laid priuily for mee: for thou art my strength.

Into thy handes I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

I haue hated them that holde of superstitious vanities: and my trust hath bene in the Lord.

I will be glad, and reioyce in thy mercie: for thou hast considered my trouble, and hast knowen my soule in aduersities.

Thou hast not shut me vp into the hand of the enemy: but hast set my feete in a large roume.

Haue mercy vpon me, O Lord, for I am in trouble: & mine eye is consumed for very heauinesse, yea, my soule & my body.

For my life is waxen olde With heauinesse: and my yeeres with mourning.

My strength faileth mee, because of mine iniquitie: and my bones are consumed.

I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without conueyed themselues from me.

I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell.

For I haue heard the blasphemie of the multitude: and feare is on euery side, While they conspire together against me, and take their counsaile to take away my life.

But my hope hath beene in thee, O Lord: I haue sayde, Thou art my God.

My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me.

Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

Let the lying lips be put to silence: which cruelly, disdainfully, and despightfully speake against the righteous.

O how plentifull is thy goodnesse which thou hast laid vp for them that feare thee: & that thou hast prepared for them

that

that put their trust in thee, euen before the sonnes of men!

Thou shalt hide them priuily by thine owne presence, from the prouoking of al men: thou shalt keepe them secretly in thy tabernacle from the strife of tongues.

Thankes be to the Lord: for hee hath shewed me marueilous great kindenes in a strong citie.

And when I made haste, I said: I am cast out of the sight of thine eyes.

Neuertheless thou heardest the voice of my prayer: when I cried vnto thee.

O loue ỹ Lord all ye his saints: for ỹ Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

Be strong, and hee shal stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

Euening prayer.

BLessed is hee whose vnrighteousnes is forgiuen: and whose sinne is couered.

Blessed is the man vnto whom the Lorde imputeth no sinne: and in whose spirit there is no guile.

For while I held my tongue: my bones cõsumed away through my dayly complaining.

For thy hand is heauy vpon me day and night: and my moysture is like the drought in Summer.

I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

I sayd, I will confesse my sinnes vnto the Lorde: and so thou forgauest the wickednesse of my sinne.

For this shal euery one that is godly, make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt cõpasse me about w̃ songs of deliuerance.

I will enforme thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

Be

Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

Great plagues remaine for the vngodly: but who so putteth his trust in ỹ Lord, mercy embraceth him on euery side.

Be glad, O ye righteous, and reioyce in the Lord: and bee ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lord, O ye righteous: for it becommeth wel the iust to be thankfull.

Praise the Lord with Harpe: sing Psalmes vnto him with the Lute, and instrument of ten strings.

Sing vnto the Lord a new song: sing praises lustily (vnto him) with a good courage.

For the word of the Lord is true: and all his workes are faithfull.

He loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

By the word of the Lord were the heauens made: and all the hostes of them by the breath of his mouth.

He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe as in a treasure house.

Let all the earth feare the Lord: stand in awe of him al ye that dwell in the world.

For he spake, & it was done: he commanded, & it stood fast.

The Lord bringeth the counsel of the Heathen to nought: and maketh the deuises of the people to be of none effect, and casteth out the counsailes of Princes.

The counsaile of the Lorde shall endure for euer: and the thoughts of his heart from generation to generation.

Blessed are the people whose God is the Lorde Iehoua: and blessed are the folke that hee hath chosen to him to be his inheritance.

The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell in the earth.

He fashioneth all the hearts of them: and vnderstandeth all their workes.

There is no king that can be saued by the multitude of an host: neither is any mighty man deliuered by much strength.

A horse is counted but a vaine thing to saue a man: neither shall he deliuer any man by his great strength.

Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercie.

To deliuer their soules from death: and to feede them in the time of dearth.

Our soule hath patiently tarried for the Lord: for he is our helpe, and our shield.

For our heart shall reioyce in him: because we haue hoped in his holy name.

Let thy mercifull kindnesse (O Lord) be vpon vs: like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway giue thankes vnto the Lorde: his praise shall euer be in my mouth.

My soule shall make her boast of the Lord: the humble shal heare thereof, and be glad.

O praise the Lord with me: and let vs magnifie his name together.

I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

They had an eie vnto him, and were lightened: and their faces were not ashamed.

Loe, the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

The Angel of the Lorde tarieth round about them that feare him: and deliuereth them.

O taste and see how gracious the Lorde is: blessed is the man that trusteth in him.

O feare the Lord yee that be his saints: for they that feare him, lacke nothing.

The Lions doe lacke, and suffer hunger: but they which seeke the Lord, shall want no maner of thing that is good.

Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

What man is hee that lusteth to liue, and woulde faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

Eschewe euill, and doe good: seeke peace, and ensue it.

The eyes of the Lorde are ouer the righteous: and his eares are open to their prayers.

The countenance of the Lorde is against them that doe euill: to roote out the remembrance of them from the earth.

The righteous crie, and the Lord heareth them: and deliuereth them out of all their troubles.

The Lord is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirite.

Great are the troubles of the righteous: but the Lord deliuereth him out of all.

He keepeth all his bones: so that not one of them is broken.

But misfortune shall slay the vngodly: and they that hate the righteous, shalbe desolate.

The Lorde deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Iudica Domine. Psalm. 35.



Leade thou my cause, O Lorde, with them that striue with me: and fight thou against them that fight against me. Morning prayer.

Lay hand vpon the shielde and buckler: and stand vp to helpe me.

Bring foorth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischiefe for me.

Let them be as the dust before the winde: and the Angel of the Lord scattering them.

Let their way be darke and slipperie: and let the Angel of the Lord persecute them.

For they haue priuily laide their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

Let a sudden destruction come vpon him vnawares, and his net that he hath laide priuilie catch himselfe: that he may fall into his owne mischiefe.

And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoileth him.

False witnesse did rise vp: they laide to my charge things that I knewe not.

They rewarded me euill for good: to the great discomfort of my soule.

Neuertheless, when they were sicke, I put on sackecloth, and humbled my soule with fasting: and my praier shal turne into mine owne bosome.

I behaued my selfe as though it had bene my friend, or my brother: I went heauily as one that mourneth for his mother.

But in mine aduersitie they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

With the flatterers were busie mockers: which gnashed vpon me with their teeth.

Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on me, and my darling from the Lions.

So will I giue thee thankes in the great Congregation: I will praise thee among much people.

O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.

And why? their communing is not for peace: but they imagine deceitfull wordes against them that are quiet in the land.

They

They gaped on me with their mouthes, and saide: fie on thee, fie on thee, we sawe it with our eyes.

This thou hast seene, O Lord: holde not thy tongue then, goe not farre fro me, O Lord.

Awake and stand vp to iudge my quarell: auenge thou my cause, my God and my Lord.

Judge me, O Lorde my God, according to thy righteousnesse: and let them not triumph ouer me.

Let them not say in their hearts, There, there, so would we haue it: neither let them say, We haue deuoured him.

Let them be put to confusion and shame together that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast themselues against me.

Let them be glad and reioyce that fauour my righteous dealing: yea let them say alway, Blessed be the Lord, which hath pleasure in the prosperitie of his seruant.

And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

My heart sheweth me the wickednesse of the vngodly: that there is no feare of God before his eyes.

For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

The wordes of his mouth are vnrighteous, and full of deceite: he hath left off to behaue himselfe wisely, and to doe good.

He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doeth he abhorre any thing that is euill.

Thy mercie, O Lorde, reacheth vnto the heauens: and thy faithfulnesse vnto the cloudes.

Thy righteousnesse standeth like the strong mountaines: thy iudgements are like the great deepe.

Thou Lord shalt saue both man and beast, how excellent is thy mercie, O God: and the children of men shall put their trust vnder the shadow of thy wings.

They shalbe satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of

the riuer.

For with thee is the well of life: and in thy light shall wee see light.

O continue forth thy louing kindnesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

O let not the foote of pride come against me: and let not the hand of the vngodly cast me downe.

There are they fallen (all) that worke wickednesse: they are cast downe, and shall not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.

FRet not thy selfe, because of the vngodly: neither be thou enuious against the euill doers.

For they shall soone be cut downe like the grasse: and be withered euen as the greene herbe.

Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fedde.

Delight thou in the Lord: and he shal giue thee thy hearts desire.

Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

He shal make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

Holde thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against the man that doeth after euill counsailes.

Leaue off from wrath, and let goe displeasure: fret not thy selfe, else shalt thou be mooued to doe euill.

Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherite the land.

Yet a litle while, and the vngodly shalbe cleane gone: thou shalt looke after his place, and he shalbe away.

But the meeke spirited shall possesse the earth: and shalbe refreshed in the multitude of peace.

The vngodly seeketh counsaile against the iust: and gnasheth

gnasheth vpon him with his teeth.

The Lord shall laugh him to scorne: for he hath seene that his day is comming.

The vngodly haue drawen out the sword, and haue bent their bowe: to cast downe the poore and needie, and to slay such as be of a right conuersation.

Their sword shal goe through their owne heart: and their bowe shall be broken.

A small thing that the righteous hath: is better then great riches of the vngodly.

For the armes of the vngodly shalbe broken: and the Lord vpholdeth the righteous.

The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

They shall not be confounded in the perilous time: and in the dayes of dearth they shall haue ynough.

As for the vngodly they shal perish, and the enemies of the Lord shall consume as the fat of lambes: yea, euen as the smoke, shall they consume away.

The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.

Such as be blessed of God, shall possesse the land: and they that be cursed of him, shall be rooted out.

The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

Though he fall, he shall not be cast away: for the Lord vpholdeth him with his hand.

I haue beene yong, and now am olde: and yet sawe I neuer the righteous forsaken, nor his seede begging their bread.

The righteous is euer merciful, and lendeth: and his seede is blessed.

Flee from euill, and doe the thing that is good: and dwell for euermore.

For the Lord loueth the thing that is right: he forsaketh not his that be godly, but they are preserued for euer.

The righteous shalbe punished: as for the seede of the vngodly, it shall be rooted out.

The righteous shall inherite the land: and dwell therein for euer.

The mouth of the righteous is exercised in wisedome: and his tongue will be talking of iudgement.

The lawe of his God is in his heart: and his goings shall not slide.

The vngodly seeth the righteous: and seeketh occasion to slay him.

The Lord will not leaue him in his hand: nor condemne him when he is iudged.

Hope thou in the Lord, & keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

I my selfe haue seene the vngodly in great power: and florishing like a greene Bay tree.

And I went by, and loe, he was gone: I sought him, but his place could no where be found.

Keepe innocencie, and take heede vnto the thing that is right: for that shall bring a man peace at the last.

As for the transgressours, they shall perish together: and the ende of the vngodly is, they shall be rooted out at the last.

But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

And the Lord shall stand by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning prayer.



Put me not to rebuke, O Lorde, in thine anger: neither chasten me in thy heauie displeasure.

For thine arrowes sticke fast in me: and thy hand presseth me sore.

There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

For my wickednesses are gone ouer my head: and are like

like a soze burden too heauie foz me to beare.

My wounds stinke, & are cozrupt: thzough my foolishnes.

I am bzought into so great trouble and miserie: that I go mourning all the day long.

Foz my loynes are filled with a soze disease: and there is no whole part in my body.

I am feeble and soze smitten: I haue roared foz the very disquietnesse of my heart.

Lozd, thou knowest all my desire: and my groning is not hid from thee.

My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

My louers and my neighbours did stand looking vpon my trouble: and my kinsemen stood afarre off.

They also that sought after my life, laide snares foz me: and they that went about to doe me euill, talked of wickednesse, and imagined deceite all the day long.

As foz me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

I became euen as a man that heareth not: and in whose mouth are no repzooses.

Foz in thee, O Lozd, haue I put my trust: thou shalt answere foz me, O Lozd my God.

I haue required that they, euen mine enemies, should not triumph ouer me: foz when my foote slipt, they reioyced greatly against me.

And I truely am set in the plague: and my heauinesse is euer in my sight.

Foz I will confesse my wickednesse: & be sozy foz my sinne.

But mine enemies liue, and are mightie: and they that hate me wzongfully, are many in number.

They also that reward euill foz good, are against me: because I followe the thing that good is.

Fozsake me not, O Lozd my God: be not thou far frō me.

Haste thee to helpe me: O Lozd God my saluation.

Dixi, custodiam. Psalm. 39.

I Said, I will take heede to my wayes: that I offend not in my tongue.

I will keepe my mouth, as it were with a bridle: whyle the vngodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea euen from good wordes, but it was paine and griefe to me.

My heart was hotte within me, and whyle I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me knowe mine end, & the number of my dayes: that I may be certified howe long I haue to liue.

Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanitie.

For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

And nowe Lord, what is my hope: truely my hope is euen in thee.

Deliuer me from all mine offences: and make me not a rebuke vnto the foolish.

I became dumbe, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am euen consumed by the meanes of thy heauie hand.

When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

Heare my prayer, O Lorde, and with thine eares consider my calling: holde not thy peace at my teares.

For I am a stranger with thee, and a soiourner: as all my fathers were.

O spare me a litle, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psalm. 40.

I waited patiently for the Lorde: and he enclined vnto me, and heard my calling.

Hee brought me also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

And

And he hath put a newe song in my mouth: euen a thanks giuing vnto our God.

Many shall see it, and feare: and shall put their trust in the Lorde.

Blessed is the man that hath set his hope in the Lord: and turned not vnto the proude, and to such as goe about with lyes.

O Lord my God, great are thy wonderous workes which thou hast done: like as bee also thy thoughts which are to vswarde, and yet there is no man that ordereth them vnto thee.

If I would declare them and speake of them: they should be mo then I am able to expresse.

Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

Burnt offerings and sacrifice for sinne hast thou not required: then sayd I, loe, I come.

In the volume of the booke it is written of mee, that I should fulfill thy will, O my God: I am content to doe it, yea thy lawe is within my heart.

I haue declared thy righteousnesse in the great congregation: loe, I will not refraine my lips, O Lorde, and that thou knowest.

I haue not hid thy righteousnesse within my heart: my talking hath bene of thy trueth, and of thy saluation.

I haue not kept backe thy louing mercie and trueth: from the great congregation.

Withdrawe not thou thy mercy from mee, O Lorde: let thy louing kindnesse and thy trueth alway preserue mee.

For innumerable troubles are come about me, my sinnes haue taken such holde vpon me, that I am not able to looke vp: yea, they are mo in number then the haires of mine head, and mine heart hath failed me.

O Lorde, let it be thy pleasure to deliuer mee: make haste (O Lord) to helpe me.

Let them be ashamed and confounded together that seeke after my soule to destroy it: let them bee driuen backe-

ward

ward and put to rebuke that wish me euill.

Let them be desolate and rewarded with shame, that say vnto me: Fye vpon thee, fye vpon thee.

Let all those that seeke thee, be ioyful, and glad in thee: and let such as loue thy saluatiō, say alway, The Lord be praised.

As for me, I am poore & needy: but the Lord careth for me.

Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

Euening prayer.



Blessed is hee that considereth the poore (and needie:) the Lord shall deliuer him in the time of trouble.

The Lord preserue him & keepe him aliue, that hee may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

The Lord comfort him when he lyeth sicke vpon his bed: make thou all his bed in his sickenesse.

I sayd, Lord be mercifull vnto me: heale my soule, for I haue sinned against thee.

Mine enemies speake euill of me: when shall hee die, and his name perish?

And if he come to see me, he speaketh vanitie: and his heart conceiueth falshood within himselfe, and when he commeth foorth, he telleth it.

All mine enemies whisper together against mee: euen against me doe they imagine this euill.

Let the sentence of guiltinesse proceede against him: and nowe that he lyeth, let him rise vp no more.

Yea euen mine owne familiar friend whome I trusted: which did also eate of my bread, hath laide great waite for mee.

But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall reward them.

By this I knowe thou fauourest mee: that mine enemie doeth not triumph against me.

And

And when I am in my health, thou vpholdest me: & shalt set me before thy face for euer.

Blessed be the Lord God of Israel: world without ende. Amen.

Quemadmodum. Psal. 42.

LIke as the hart desireth the water brookes: so longeth my soule after thee, O God.

My soule is a thirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

My teares haue bene my meate day and night: while they dayly say vnto me, where is now thy God?

Nowe when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, & brought them forth into the house of God.

In the voyce of prayse and thankes giuing: among such as keepe holy day.

Why art thou so full of heauinesse (O my soule:) and why art thou so disquieted within me?

Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

My God, my soule is vexed within mee: therefore will I remember thee, concerning the land of Jordane, and the litle hill of Hermon.

One deepe calleth another, because of the noyse of the water pipes: all thy waues and stormes are gone ouer me.

The Lord hath graunted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

I wil say vnto the God of my strength, why hast thou forgotten mee: Why goe I thus heauily, while the enemie oppresseth me?

My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

Namely while they say dayly vnto me: where is now thy God?

Why art thou so vexed, O my soule: and why art thou so disquieted within me?

O put thy trust in GOD: for I will yet thanke him which

which is the helpe of my countenance, and my God.

Iudica me Deus. Psal.43.

GIue sentence with mee, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemie oppresseth me?

Oh send out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

And that I may goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God, my God.

Why art thou so heauie, O my soule: and why art thou so disquieted within me?

O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal.44.

Morning prayer.

WE haue heard with our eares, O God, our fathers haue tolde vs: what thou hast done in their time of olde.

Howe thou hast driuen out the heathen with thy hande, and planted them in: howe thou hast destroyed the nations, and cast them out.

For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

But thy right hand and thine arme, and the light of thy countenance: because thou hadst a fauour vnto them.

Thou art my King (O God:) send helpe vnto Jacob.

Through thee will we ouerthrow our enemies: and in thy name will we treade them vnder that rise vp against vs.

For I will not trust in my bowe: it is not my sword that shall helpe me.

But

But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

We make our boast of God all day long: and will praise thy name for euer.

But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

Thou makest vs to turne our backes vpon our enemies: so that they which hate vs, spoyle our goods.

Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

Thou sellest thy people for nought: and takest no money for them.

Thou makest vs to be rebuked of our neighbours: to bee laughed to scorne, and had in derision of them that are round about vs.

Thou makest vs to be a byword among the heathen: and that the people shake their heads at vs.

My confusion is dayly before me: and the shame of my face hath couered me.

For the voyce of the slaunderer and blasphemer: for the enemie and auenger.

And though all this be come vpon vs, yet doe We not forget thee: nor behaue our selues frowardly in thy couenant.

Our heart is not turned backe: neither our steppes gone out of thy way.

No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadow of death.

If we haue forgotten the name of our God, and holden vp our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

For thy sake also are Wee killed all the day long: and are counted as sheepe appointed to be slaine.

Vp Lord, why sleepest thou: awake, and be not absent from vs for euer.

Wherefore hidest thou thy face: and forgettest our miserie and trouble?

For our soule is brought lowe, euen vnto the dust: our belly cleaueth vnto the ground.

Arise

Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things which I haue made vnto the King.

My tongue is the pen: of a ready Writer.

Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for euer.

Gird thee with thy sword vpon thy thigh, O thou most mightie: according to thy worship and renoume.

Good lucke haue thou with thine honour: ride on, because of the word of trueth, of meekenesse, and righteousnesse, and thy right hand shall teach thee terrible things.

Thy arrowes are very sharpe, and the people shall be subdued vnto thee: euen in the middes among the Kings enemies.

Thy seate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.

Thou hast loued righteousnesse, and hated iniquitie: wherfore God, (euen thy God) hath anoynted thee with the oyle of gladnesse aboue thy fellowes.

All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Ivorie palaces, whereby they haue made thee glad.

Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of gold (wrought about with diuers colours.)

Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

So shall the King haue pleasure in thy beautie: for hee is thy Lord (God) and worship thou him.

And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

The kings daughter is all glorious within: her clothing is of wrought gold.

Shee shall be brought vnto the king in raiment of needle worke: the virgins that be her fellowes shall beare her companie, and shall be brought vnto thee.

With ioy and gladnesse shall they be brought: and shall enter

enter into the kings palace.

In stead of thy fathers thou shalt haue children: whome thou mayest make princes in all lands.

I wil remember thy name from one generation vnto another: therefore shall the people giue thanks vnto thee world without ende.

Deus noster refugium. Psal. 46.

GOD is our hope and strength: a very present helpe in trouble.

Therefore will we not feare though the earth be mooued: and though the hilles be caried into the mids of the sea.

Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

The riuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most highest.

God is in the middest of her, therefore shal she not be remoued: God shall helpe her, and that right earely.

The heathen make much adoe, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

The Lord of hostes is with vs: the God of Jacob is our refuge.

O come hither, and behold the workes of the Lord: what destruction he hath wrought vpon the earth.

He maketh warres to cease in all the world: hee breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.

Be still then, and know that I am God: I wil be exalted among the heathen, and I wil be exalted in the earth.

The Lord of hostes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

O Clappe your handes together, (all yee people:) O sing vnto God with the voyce of melodie. Euening prayer.

For the LORDE is high, and to be feared: hee is the great King vpon all the earth.

He

He shall subdue the people vnder vs: and the nations vnder our feete.

Hee shall chuse out an heritage for vs: euen the worship of Jacob whom he loued.

God is gone vp with a mery noyse: and the Lord with the sound of the trumpe.

O sing prayses, sing prayses vnto (our) God: O sing prayses, sing prayses vnto our King.

For God is the King of all the earth: sing ye prayses with vnderstanding.

God reigneth ouer the heathen: God sitteth vpon his holy seate.

The princes of the people are ioyned vnto the people of the God of Abraham: For God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praysed: in the citie of our God, euen vpon his holy hill.

The hill of Sion is a faire place, and the ioy of the whole earth: vpon the Northside lieth the citie of the great King, God is well knowen in her palaces, as a sure refuge.

For loe, the Kings of the earth: are gathered and gone by together.

They marueiled to see such things: they were astonied, and suddenly cast downe.

Feare came there vpon them, and sorowe: as vpon a woman in her trauaile.

Thou shalt breake the shippes of the sea: through the East winde.

Like as we haue heard, so haue we seene in the citie of the Lord of hostes, in the citie of our God: God vpholdeth the same for euer.

We wait for thy louing kindnesse (O God:) in the middes of thy Temple.

O God, according vnto thy Name, so is thy prayse vnto the worlds end: thy right hand is full of righteousnesse.

Let the mount Sion reioyce, and the daughters of Juda be glad: because of thy iudgements.

walke

walke about Sion, and goe round about her: and tell the towres thereof.

Marke wel her bulwarkes, set vp her houses: that ye may tell them that come after.

For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psalm. 49.

O heare ye this all ye people: ponder it with your eares all ye that dwell in the world.

High and lowe, rich and poore: one with another.

My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

I wil incline mine eare to the parable: and shew my darke speach vpon the Harpe.

Wherefore should I feare in the daies of wickednesse: and when ỹ wickednes of my heeles compasseth me round about:

There be some that put their trust in their goodes: & boast themselues in the multitude of their riches.

But no man may deliuer his brother: nor make agreement vnto God for him.

For it cost more to redeeme their soules: so that he must let that alone for euer.

Yea, though he liue long: and see not the graue.

For he seeth that wise men also die, and perish together: as wel as the ignorant & foolish, and leaue their riches for other.

And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the landes after their owne names.

Neuertheless, man will not abide in honour: seeing hee may be compared vnto the beasts that perish, this is the way of them.

This is their foolishnesse: and their posteritie praise their saying.

They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

But God hath deliuered my soule from the place of hell: for he shall receiue me.

Be not thou afraid though one be made rich: or if the glory of his house be increased.

For he shall cary nothing away with him when he dyeth: neither shall his pompe followe him.

For while he liued, he counted himselfe a happie man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

He shall followe the generations of his fathers: and shall neuer see light.

Man being in honour, hath no vnderstanding: but is compared vnto the beastes that perish.

Deus Deorum. Psalm. 50.

Morning prayer.

THe Lorde euen the most mightie God hath spoken: and called the worlde, from the rising vp of the Sunne, vnto the going downe thereof.

Out of Sion hath God appeared: in perfect beautie.

Our God shall come, and shall not keepe silence: there shal go before him a consuming fire, and a mightie tempest shall be stirred vp round about him.

He shall call the heauen from aboue: and the earth, that he may iudge his people.

Gather my saints together vnto me: those that haue made a couenant with me, with sacrifice.

And the heauens shall declare his righteousnesse: for God is iudge himselfe.

Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

I will not reproue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before mee.

I will take no bullocke out of thy house: nor hee goates

out

out of thy foldes.

For all the beastes of the forest are mine: and so are the cattels vpon a thousand hils.

I know all the foules vpon the mountaines: and the wild beastes of the fielde are in my sight.

If I be hungrie, I will not tell thee: for the whole world is mine, and all that is therein.

Thinkest thou that I will eate Buls flesh: and drinke the blood of Goates?

Offer vnto God thankesgiuing: and pay thy vowes vnto the most highest.

And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

But vnto the vngodly saide God: Why doest thou preache my lawes, and takest my couenant in thy mouth?

Whereas thou hatest to bee reformed: and hast cast my wordes behinde thee.

When thou sawest a thiefe, thou consentedst vnto him: and hast beene partaker with the adulterers.

Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set forth deceite.

Thou satest and spakest against thy brother: yea, and hast slaundered thine owne mothers sonne.

These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reprooue thee, and set before thee the things that thou hast done.

O consider this, ye that forget God: least I plucke you away, and there be none to deliuer you.

Who so offereth me thankes and praise, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psalm. 51.

HAue mercie vpon me, O God, after thy great goodnesse: according vnto the multitude of thy mercies doe away mine offences.

Wash me throughly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faultes: & my sinne is euer before me.
Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.
Behold, I was shapen in wickednes: & in sinne hath my mother conceiued me.
But loe, thou requirest trueth in the inward partes: and shalt make me to vnderstand wisedome secretly.
Thou shalt purge me with hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snowe.
Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.
Turne thy face from my sinnes: and put out all my misdeedes.
Make me a cleane heart, O God: and renewe a right spirit within mee.
Cast me not away from thy presence: and take not thy holy spirit from me.
O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.
Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.
Deliuer me from bloodgiltines, O God, thou that art the God of my health: & my tongue shal sing of thy righteousnes.
Thou shalt open my lips, O Lorde: and my mouth shall shewe thy prayse.
For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.
The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.
O be fauourable and gratious vnto Sion: builde thou the walles of Hierusalem.
Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shal they offer yong bullockes vpon thine altar.

Quid gloriaris? Psalm. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe:

whereas

whereas the goodnesse of God: endureth yet dayly.

Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasor.

Thou hast loued vnrighteousnesse more then goodnesse: and to talke of lies more then righteousnesse.

Thou hast loued to speake all wordes that may doe hurt: O thou false tongue.

Therefore shall God destroy thee for euer: hee shall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.

The righteous also shall see this, and feare: and shal laugh him to scorne.

Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, & strengthened himselfe in his wickednesse.

As for me, I am like a greene Olive tree in the house of God: my trust is in the tender mercie of God for euer & euer.

I will alwayes giue thankes vnto thee for that thou hast done: and I will hope in thy name, for thy saints like it well.

Dixit insipiens. Psalm. 53.

THe foolish body hath saide in his heart: there is no God. Euening prayer.

Corrupt are they, and become abominable in their wickednesse: there is none that doeth good.

God looked downe frō heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.

But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

Are not they without vnderstanding that worke wickednesse: eating vp my people as if they would eate bread: they haue not called vpon God.

They were afraide where no feare was: For God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

Oh that the ſaluation were giuen vnto Iſrael out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

Then ſhould Iacob reioyce: and Iſrael ſhould be right glad.

Deus in nomine. Pſalm. 54.

SAue me, O God, for thy names ſake: and auenge mee in thy ſtrength.

Heare my prayer, O God: & hearken vnto the wordes of my mouth.

For ſtrangers are riſen vp againſt me: and tyrants (which haue not God before their eyes) ſeeke after my ſoule.

Behoulde, God is my helper: the Lorde is with them that vphold my ſoule.

He ſhall reward euill vnto mine enemies: deſtroy thou them in thy trueth.

An offering of a free heart will I giue thee, and praiſe thy name, O Lord: becauſe it is ſo comfortable.

For he hath deliuered me out of all my trouble: and mine eye hath ſeene his deſire vpon mine enemies.

Exaudi Deus. Pſalm. 55.

HEare my prayer, O God: and hide not thy ſelfe from my petition.

Take heede vnto me, and heare me: howe I mourne in my prayer, and am vexed.

The enemie crieth ſo, and the vngodly commeth on ſo faſt: for they are minded to doe me ſome miſchiefe, ſo maliciouſly are they ſet againſt me.

My heart is diſquieted within me: and the feare of death is fallen vpon me.

Fearefulneſſe and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

And I ſaide, Oh that I had wings like a Doue: for then would I flee away, and be at reſt.

Loe, then would I get me away farre off: and remaine in the wilderneſſe.

I would make haſte to eſcape: becauſe of the ſtormie wind and tempeſt.

Deſtroy

Destroy their tongues, O Lord, and diuide them: for I haue spied vnrighteousnesse and strife in the citie.

Day and night they goe about within the walles thereof: mischiefe also and sorowe are in the middes of it.

Wickednesse is therein: deceite & guile goe not out of their streetes.

For it is not an open enemie that hath done me this dishonour: for then I could haue borne it.

Neither was it mine aduersarie that did magnifie himselfe against me: for then peraduenture I woulde haue hid my selfe from him.

But it was euen thou my companion: my guide, and mine owne familiar friend.

We tooke sweete counsell together: & walked in the house of God as friends.

Let death come hastily vpon them, & let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

As for me, I will call vnto God: and the Lord shall saue me.

In the euening & morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

It is hee that hath deliuered my soule in peace, from the battaile that was against me: for there were many with me.

Yea, euen God that endureth for euer shall heare me, and bring them downe: for they will not turne, nor feare God.

He laid his hands vpon such as be at peace with him: and he brake his couenant.

The words of his mouth were softer then butter, hauing warre in his heart: his words were smoother then oyle, and yet be they very swords.

O cast thy burden vpon the Lorde, and hee shall nourish thee: and shall not suffer the righteous to fall for euer.

And as for them: thou, O God, shalt bring them into the pit of destruction.

The bloodthirstie and deceitfull men, shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Miserere mei Deus. Psalm. 56.

Morning prayer.



E mercifull vnto me, O God, for man goeth about to deuoure me: he is dayly fighting and troubling mee.

Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most highest.

Neuertheless, though I am sometime afraide: yet put I my trust in thee.

I wil praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

They dayly mistake my wordes: all that they imagine, is to doe me euill.

They holde altogether, and keepe themselues close: and marke my steps, when they lay waite for my soule.

Shall they escape for their wickednesse: thou, O God, in thy displeasure shall cast them downe.

Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

In Gods word will I reioyce: in the Lords word will I comfort me.

Yea in God haue I put my trust: I will not be afraide what man can doe vnto me.

Vnto thee, O God, will I pay my vowes: vnto thee will I giue thankes.

For thou hast deliuered my soule frō death, & my feete frō falling: that I may walke before God in ỹ light of the liuing.

Miserere mei Deus. Psalm. 57.

BE mercifull vnto me, O God be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyrannie be ouerpast.

I wil cal vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

He

He ſhall ſend from heauen: and ſaue me from the repꝛoofe of him that would eate me vp.

God ſhall ſend foꝛth his mercie and trueth: my ſoule is among Lyons.

And I lie euen among the childꝛen of men (that are ſet on fire:) whoſe teeth are ſpeares and arrowes, & their tongue a ſharpe ſwoꝛd.

Set vp thy ſelfe, O God, aboue the heauens: and thy glozy aboue all the earth.

They haue layde a net foꝛ my feete, and pꝛeſſed downe my ſoule: they haue digged a pit befoꝛe me, and are fallen into the middes of it themſelues.

My heart is fixed, O God, my heart is fixed: I will ſing and giue pꝛayſe.

Awake vp my glozie, awake Lute and Harpe: I my ſelfe wil awake right earely.

I wil giue thanks vnto thee, O Lozd, among the people: and I wil ſing vnto thee among the nations.

Foꝛ the greatneſſe of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

Set vp thy ſelfe, O God, aboue the heauens: and thy glorie aboue all the earth.

Si veré vtique. Pſal. 58.

ARe your minds ſet vpō righteouſnes, O ye congregation: and do ye iudge ꝑ thing that is right, O ye ſonnes of men?

Yea, yee imagine miſchiefe in your heart vpon the earth: and your hands deale with wickedneſſe.

The vngodly are frowaꝛd euen frō their mothers womb: aſſoone as they be boꝛne they go aſtray, and ſpeake lyes.

They are as venemous as the poyſon of a Serpent: euen like the deafe Adder that ſtoppeth her eares.

Which refuſeth to heare the voyce of the charmer: charme he neuer ſo wiſely.

Breake their teeth (O God) in their mouthes, ſmite the iawe bones of the Lions, O Lozd: let them fall away like water that runneth apace, and when they ſhoote their arrowes, let them be rooted out.

Let them conſume away like a Snayle, and be like the vntimely

vntimely fruite of a woman: and let them not see the sunne.

Or euer your pots be made hotte with thornes: so let indignation vexe him, euen as a thing that is rawe.

The righteous shall reioyce when he seeth the vengeance: hee shall wash his footsteps in the blood of the vngodly.

So that a man shall say, verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.



Deliuer me from mine enemies, (O God:) defend mee from them that rise vp against me.

O deliuer mee from the wicked doers: and saue me from the bloodthirstie men.

For loe, they lye waiting for my soule: the mightie men are gathered against mee without any offence or fault of me, O Lord.

They runne and prepare themselues without my fault: arise thou therefore to helpe me, and behold.

Stand vp (O Lord God of hostes) thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

They goe to and fro in the euening: they grinne like a dog, and runne about through the citie.

Beholde, they speake with their mouth, and swords are in their lips: for who doeth heare?

But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

My strength will I ascribe vnto thee: for thou art the God of my refuge.

God sheweth me his goodnesse plenteously: and God shal let me see my desire vpon mine enemies.

Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

For the sinne of their mouth, and for the wordes of their lippes

lippes, they shalbe taken in their pride: and why? their preaching is of cursing and lyes.

Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Jacob, and vnto the endes of the world.

And in the euening they will returne: grinne like a dog, and will go about the citie.

They will runne here and there for meate: and grudge if they be not satisfied.

As for mee, I will sing of thy power, and will prayse thy mercy betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

Unto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.

Thou hast mooued the land, and deuided it: heale the sores thereof, for it shaketh.

Thou hast shewed thy people heauie things: thou hast giuen vs a drinke of deadly wine.

Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

Therefore were thy beloued deliuered: helpe mee with thy right hand, and heare me.

God hath spoken in his holinesse, I will reioyce and deuide Sichem: and mete out the valley of Succoth.

Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Juda is my lawgiuer.

Moab is my washpot, ouer Edom will I cast out my shoe: Philistia be thou glad of me.

Who will leade me into the strong citie: Who will bring me into Edom?

Hast thou not cast vs out, O God: wilt not thou, O God, go out with our hostes?

O be thou our help in trouble: for vaine is the help of man.

Through God shall wee doe great actes: for it is hee that shall tread downe our enemies.

Exaudi

Exaudi Deus. Pſal. 61.

HEare my crying, O God: giue eare vnto my prayer.

From the ends of the earth will I call vnto thee: when my heart is in heauineſſe.

O ſet me vp vpon the rocke that is higher then I: for thou haſt bene my hope, and a ſtrong towre for mee againſt the enemie.

I wil dwell in thy Tabernacle for euer: and my truſt ſhall be vnder the couering of thy wings.

For thou, O Lord, haſt heard my deſires: and haſt giuen an heritage vnto thoſe that feare thy name.

Thou ſhalt graunt the king a long life: that his yeeres may endure throughout all generations.

He ſhall dwell before God for euer: O prepare thy louing mercie and faithfulneſſe, that they may preſerue him.

So wil I alwayes ſing prayſe vnto thy name: that I may dayly perfourme my vowes.

Nonne Deo. Pſal. 62.

Morning prayer.

MY ſoule truely waiteth ſtill vpon God: for of him commeth my ſaluation.

He verely is my ſtrength and my ſaluation: he is my defence, ſo that I ſhall not greatly fall.

How long wil yee imagine miſchiefe againſt euery man: yee ſhall be ſlaine all the ſort of you, yea as a tottering wall ſhall ye be, and like a broken hedge.

Their deuiſe is onely how to put him out whome GOD will exalt: their delight is in lyes, they giue good wordes with their mouth, but curſe with their heart.

Neuertheleſſe, my ſoule waite thou ſtill vpon God: for my hope is in him.

He truely is my ſtrength and my ſaluation: hee is my defence, ſo that I ſhall not fall.

In GOD is my health and my glorie: the rocke of my

might, and in God is my truſt.

O put your truſt in him alway (ye people:) powre out your hearts before him, for God is our hope.

As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it ſelfe.

O truſt not in wrong and robberie, giue not your ſelues vnto vanitie: if riches increaſe, ſet not your heart vpon them.

God ſpake once and twiſe: I haue alſo heard the ſame, that power belongeth vnto God.

And that thou Lord art mercifull: for thou rewardeſt euery man according to his worke.

Deus Deus meus. Pſal. 63.

O God, thou art my God: earely wil I ſeeke thee.

My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land, where no water is.

Thus haue I looked for thee in holineſſe: that I might behold thy power and glory.

For thy louing kindneſſe is better then the life it ſelfe: my lips ſhal prayſe thee.

As long as I liue, wil I magnifie thee on this maner: and lift vp my hands in thy name.

My ſoule ſhall be ſatisfied euen as it were with marowe and fatneſſe: when my mouth prayſeth thee with ioyfull lips.

Haue I not remembred thee in my bed: and thought vpon thee when I was waking:

Becauſe thou haſt bene my helper: therefore vnder the ſhadow of thy wings will I reioyce.

My ſoule hangeth vpon thee: thy right hand hath vpholden me.

Theſe alſo that ſeeke the hurt of my ſoule: they ſhall go vnder the earth.

Let them fall vpon the edge of the ſword: that they may be a portion for Foxes.

But the king ſhal reioyce in God, all they alſo that ſweare by him, ſhalbe commended: for the mouth of them that ſpeak lyes, ſhalbe ſtopped.

Exaudi

Exaudi Deus. Pſal. 64.

HEare my voyce, O God, in my prayer: preſerue my life from feare of the enemie.

Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.

Which haue whet their tongue like a ſword: and ſhoot out their arrowes, euen bitter words.

That they may priuily ſhoote at him which is perfect: ſuddenly doe they hit him, and feare not.

They courage themſelues in miſchiefe: and commune among themſelues how they may lay ſnares, and ſay that no man ſhall ſee them.

They imagine wickednes and practiſe it: that they keepe ſecret among themſelues, euery man in the deep of his heart.

But God ſhall ſuddenly ſhoote at them with a ſwift arrowe: that they ſhall be wounded.

Yea their owne tongues ſhall make them fall: in ſo much that who ſo ſeeth them, ſhall laugh them to ſcorne.

And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceiue that it is his worke.

The righteous ſhall reioyce in the Lord, and put his truſt in him: and all they that be true of heart, ſhall be glad.

Te decet hymnus. Pſal. 65.

Euening prayer.



THou, O God, art praiſed in Sion: and vnto thee ſhall the vowe be performed in Hieruſalem.

Thou that heareſt the prayer: vnto thee ſhall all fleſh come.

My miſdeeds preuaile againſt me: oh be thou mercifull vnto our ſinnes.

Bleſſed is the man whom thou chooſeſt & receiueſt vnto thee: he ſhall dwel in thy court, & ſhalbe ſatisfied with ỹ pleaſures of thy houſe, euen of thy holy temple.

Thou ſhalt ſhewe vs wonderfull things in thy righteouſnes, O God of our ſaluation: thou that art the hope of all the endes of the earth, and of them that remaine in the broad ſea.

which

which in his strength setteth fast the mountaines: and is girded about with power.

Which stilleth the raging of the sea: and the noyse of his waues, and the madnesse of his people.

They also that dwell in the vttermost parts of the earth, shalbe afraid at thy tokens: thou that makest the outgoings of the morning and euening to prayse thee.

Thou visitest the earth, and blessest it: thou makest it very plenteous.

The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

Thou crownest the yeere with thy goodnesse: and thy clouds drop fatnesse.

They shall drop vpon the dwellings of the wildernesse: and the little hilles shall reioyce on euery side.

The foldes shalbe full of sheepe: the valleys also shal stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

OBe ioyfull in God all ye lands: sing prayses vnto the honour of his name, make his prayse to be glorious.

Say vnto God, O howe wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found lyers vnto thee.

For all the world shall worship thee: sing of thee, and praise thy name.

O come hither, and behold the works of God: how wonderfull he is in his doing toward the children of men.

He turned the sea into dry land: so that they went through the water on foote, there did we reioyce thereof.

Hee ruleth with his power for euer, his eyes beholde the people: and such as wil not beleeue, shall not be able to exalt themselues.

O prayse our God (yee people:) and make the voyce of his prayse to be heard.

Which holdeth our soule in life: and suffereth not our feete

feete to slip.

For thou (O God) hast proued vs: thou also hast tried vs, like as siluer is tried.

Thou broughtest vs into the snare: and laidst trouble vpon our loynes.

Thou sufferedst men to ride ouer our heads: wee went through fire and water, and thou broughtest vs out into a wealthy place.

I wil go into thy house with burnt offerings: and wil pay thee my vowes which I promised with my lips, and spake with my mouth when I was in trouble.

I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks and goats.

O come hither and hearken all ye that feare God: and I will tell you what he hath done for my soule.

I called vnto him with my mouth: and gaue him prayses with my tongue.

If I incline vnto wickednesse with my heart: the Lorde will not heare me.

But God hath heard me: and considered the voyce of my prayer.

Praysed be God which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea, let all the people prayse thee.

O let the nations reioyce and be glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon earth.

Let the people prayse thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God, shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Exurgat

Exurgat Deus. Pſalm. 68.

LEt God ariſe, and let his enemies be ſcattered: let them alſo that hate him, flee before him. Morning prayer.

Like as the ſmoke vaniſheth, ſo ſhalt thou driue them away: and like as waxe melteth at the fire, ſo let the vngodly periſh at the preſence of God.

But let the righteous bee glad and reioyce before God: let them alſo be mery and ioyfull.

O ſing vnto God, and ſing praiſes vnto his Name: magnifie him that rideth vpon ẏ heauens as it were vpon an horſe, praiſe him in his Name, yea, and reioyce before him.

He is a Father of the fatherleſſe, and defendeth the cauſe of the widowes: euen God in his holy habitation.

He is the God that maketh men to be of one minde in an houſe, and bringeth the priſoners out of captiuitie: but letteth the runnagates continue in ſcarceneſſe.

O God, when thou wenteſt forth before the people: when thou wenteſt through the wilderneſſe.

The earth ſhooke, & the heauens dropped at the preſence of God: euen as Sinai alſo was mooued at the preſence of God, which is the God of Iſrael.

Thou, O God, ſenteſt a gratious raine vpon thine inheritance: and refreſhedſt it when it was wearie.

Thy congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſſe prepared for the poore.

The Lord gaue the word: great was the companie of the preachers.

Kings with their armies did flee and were diſcomfited: and they of the houſhold diuided the ſpoile.

Though ye haue lien among the pots, yet ſhall ye be as the wings of a Doue: that is couered with ſiluer wings, and her feathers like golde.

When the Almightie ſcattered Kings for their ſake: then were they as white as ſnowe in Salmon.

As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

Why hop yee so yee high hils? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

The charets of God are twentie thousand, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

Thou art gone vp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea, euen for thy enemies, that the Lord might dwell among them.

Praised be the Lorde dayly: euen the God which helpeth vs, and powreth his benefites vpon vs.

He is our God, euen the God of whom commeth saluation: God is the Lord, by whom we escape death.

GOD shall wounde the head of his enemies: and the hairie scalpe of such a one as goeth on still in his wickednesse.

The Lord hath said, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the sea.

That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

It is well seene, O God, howe thou goest: howe thou my God and King goest in the Sanctuarie.

The singers goe before, the minstrels followe after: in the middest are the damosels playing with the timbrels.

Giue thankes, O Israel, vnto God the Lord in the Congregations: from the ground of the heart.

There is litle Beniamin their ruler, & the princes of Juda their counsaile: the princes of Zabulon, and the princes of Nephthali.

Thy God hath sent foorth strength for thee: stablish the thing O God, that thou hast wrought in vs.

For thy Temples sake at Hierusalem: so shall Kings bring presents vnto thee.

When the companie of the spearemen, and multitude of the

the mightie are scattered abroade among the beastes of the people (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delight in warre.

Then shall the princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.

Sing vnto God, O yee kingdomes of the earth: O sing prayses vnto the Lord.

Which sitteth in the heauens ouer all from the beginning: loe, he doth send out his voyce, yea, and that a mightie voyce.

Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.

O God, wonderfull art thou in thy holy places: euen the God of Israel, he will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psalm. 69.

Euening prayer.

SAue me, O God: for the waters are come in, euen vnto my soule.

I sticke fast in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne ouer me.

I am wearie of crying, my throate is dry: my sight faileth me for waiting so long vpon my God.

They that hate me without a cause, are moe then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mightie.

I paide them the things that I neuer tooke: God thou knowest my simplenesse, and my faultes are not hid from thee.

Let not them that trust in thee, O Lord God of hostes, be ashamed for my cause: let not those that seeke thee, be confounded through me, O Lord God of Israel.

And why? for thy sake haue I suffered reproofe: shame hath couered my face.

I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

For the zeale of thy house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

I wept and chastened my selfe with fasting: and that was turned to my reproofe.

I put on a sackecloth also: and they iested vpon me.

They that sit in the gate speake against me: and the drunkards make songs vpon me.

But Lord, I make my prayer vnto thee: in an acceptable time.

Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

Take me out of the mire, that I sinke not: Oh let me be deliuered from them that hate me, and out of the deepe waters.

Let not the water flood drowne me, neither let the deepe swallowe me vp: and let not the pit shut her mouth vpon me.

Heare me, O Lorde, for thy louing kindnesse is comfortable: turne thee vnto me, according to the multitude of thy mercies.

And hide not thy face from thy seruant, for I am in trouble: Oh haste thee, and heare me.

Draw nigh vnto my soule, and saue it: Oh deliuer me, because of mine enemies.

Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

Thy rebuke hath broken my heart, I am full of heauines: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drinke.

Let their table be made a snare to take themselues withall: and let the things, that should haue bene for their wealth, be vnto them an occasion of falling.

Let their eyes be blinded that they see not: and euer bowe downe their backes.

Powre out thine indignation vpon them: & let thy wrathfull displeasure take holde of them.

Let their habitation be void: and no man to dwell in their tentes.

For

For they persecute him whom thou hast smitten: and they talke howe they may vexe them whom thou hast wounded.

Let them fall from one wickednesse to another: and not come into thy righteousnesse.

Let them be wiped out of the booke of the liuing: and not be written among the righteous.

As for me, when I am poore and in heauinesse: thy helpe, O God, shall lift me vp.

I will praise the Name of God with a song: and magnifie it with thankesgiuing.

This also shall please the Lord: better then a bullocke that hath hornes and hoofes.

The humble shall consider this, and be glad: seeke ye after God, and your soule shall liue.

For the Lord heareth the poore: and despiseth not his prisoners.

Let heauen and earth praise him: the sea and all that moueth therein.

For God will saue Sion, and build the cities of Juda: that men may dwell there, and haue it in possession.

The posteritie also of his seruants shall inherite it: and they that loue his Name, shall dwell therein.

Deus in adiutorium. Psalm. 70.

HAste thee, O God, to deliuer me: make haste to helpe me O Lord.

Let them be ashamed and confounded that seeke after my soule: let them be turned backward and put to confusion that wish me euill.

Let them for their reward be soone brought to shame: that crie ouer me, There, there.

But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

As for me, I am poore and in miserie: haste thee vnto me, O God.

Thou art my helper and my redeemer: O Lord make no long tarying.

In te Domine speraui. Psalm. 71.

Morning prayer.



IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, encline thine eare vnto me, and saue me.

Be thou my strong hold, Whervnto I may alway resort: thou hast promised to help me, for thou art my house of defence, & my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I beene holden vp euer since I was borne: thou art he that tooke me out of my mothers Wombe, my praise shalbe alway of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled With thy praise: that I may sing of thy glory, and honour all the day long.

Cast me not away in the time of age: forsake me not When my strength faileth me.

For mine enemies speake against me, & they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Go not far frō me, O God: my God, haste thee to helpe me.

Let them be confounded and perish, that are against my soule: let them be couered With shame and dishonour, that seeke to doe me euill.

As for me, I Will patiently abide alway: and Will praise thee more and more.

My mouth shall dayly speake of thy righteousnes and saluation: for I know no ende thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou

Thou, O God, hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne & refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnes, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psalm. 72.

GIue the King thy iudgements, O God: and thy righteousnesse vnto the kings sonne.

Then shall he iudge the people according vnto right: and defend the poore.

The mountaines also shall bring peace: and the litle hils righteousnes vnto the people.

He shall keepe the simple folke by their right: defende the children of the poore, and punish the wrong doer.

They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

He shall come downe like the raine into a fleece of wooll: euen as the drops that water the earth.

In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

His dominion shalbe also from the one sea to the other: and from the flood vnto the worlds end.

They that dwell in the wildernes shall kneele before him: his enemies shall licke the dust.

The Kings of Tharsis and of the Iles shal giue presents: the Kings of Arabia and Saba shall bring gifts.

All Kings shall fall downe before him: all nations shal doe him seruice.

For he shall deliuer the poore when he crieth: the needie also, and him that hath no helper.

He shall be fauourable to the simple and needie: and shall preserue the soules of the poore.

He shall deliuer their soules from falsehood and wrong: and deare shall their blood be in his sight.

He shall liue, and vnto him shall be giuen of the golde of Arabia: prayer shall be made euer vnto him, and dayly shall he be praysed.

There shalbe an heape of corne in the earth high vpon the hils: his fruite shall shake like Libanus, and shall be greene in the citie, like grasse vpon the earth.

His Name shall endure for euer, his Name shall remaine vnder the sunne among the posterities: which shalbe blessed through him, and all the heathen shall praise him.

Blessed be the Lord God, euen the God of Israel: which onely doeth wonderous things.

And blessed be the Name of his Maiestie for euer: and all the earth shalbe filled with his Maiestie, Amen, Amen.

Quàm bonus Israel. Psalm. 73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

Neuertheless my feete were almost gone: my treadings had welnigh slipt.

And why? I was grieued at the wicked: I doe also see the vngodly in such prosperitie.

For they are in no perill of death: but are lustie and strong.

They come in no misfortune like other folke: neither are they plagued like other men.

And this is the cause that they be so holden with pride: and ouerwhelmed with crueltie.

Their

Their eies swel with fatnes: & they do euen what they lust.

They corrupt other, and speake of wicked blasphemy: their talking is against the most highest.

For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.

Therefore fall the people vnto them: and thereout sucke they no small aduantage.

Tush (say they) howe should God perceiue it: is there knowledge in the most highest?

Loe, these are the vngodly, these prosper in the world, and these haue riches in possession: & I said, Then haue I cleansed my heart in vaine, and washed mine hands in innocencie.

All the day long haue I bene punished: and chastened euery morning.

Yea, and I had almost sayd euen as they: but loe, then should I haue condemned the generation of thy children.

Then thought I to vnderstand this: but it was too hard for me.

Untill I went into the Sanctuarie of God: then vnderstood I the end of these men.

Namely, howe thou doest set them in slipperie places: and castest them downe, and destroyest them.

Oh how suddenly doe they consume: perish, and come to a fearefull ende?

Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the citie.

Thus my heart was grieued: and it went euen through my reines.

So foolish was I and ignorant: euen as it were a beast before thee.

Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

Thou shalt guide me with thy counsaile: and after that receiue me with glory.

Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

For

For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

But it is good for mee to holde me fast by God, to put my trust in the Lord God: and to speake of all thy workes (in the gates of the daughter of Sion.)

Vt quid Deus? Psal. 74.

O God, wherefore art thou absent from vs so long: Why is thy wrath so hote against the sheepe of thy pasture?

O thinke vpon thy Congregation: Whome thou hast purchased and redeemed of olde.

Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

Lift vp thy feete, that thou mayest vtterly destroy euery enemie: Which hath done euill in thy Sanctuarie.

Thine aduersaries roare in the middes of thy Congregations: and set vp their banners for tokens.

Hee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

But now they breake downe all the carued worke thereof: with Axes and Hammers.

They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

Yea, they said in their hearts, let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

Wee see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

O God, how long shall the aduersary doe this dishonour: how long shall the enemie blaspheme thy Name, for euer?

Why withdrawest thou thy hand: Why pluckest not thou thy right hand out of thy bosome to consume the enemie?

For God is my King of olde: the helpe that is done vpon earth, he doeth it himselfe.

Thou diddest diuide the sea through thy power: thou brakest the heads of the Dragons in the waters.

Thou smotest the heads of Liuiathan in pieces: and gauest him to be meate for the people in the wildernesse.

Thou

Thou broughtest out fountaines and waters out of the hard rockes: thou driedst vp mightie waters.

The day is thine, and the night is thine: thou hast prepared the light and the sunne.

Thou hast set all the borders of the earth: thou hast made Sommer and Winter.

Remember this, O Lorde, howe the enemie hath rebuked: and howe the foolish people hath blasphemed thy Name.

O deliuer not the soule of thy Turtle Doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

Looke vpon the couenant: for all the earth is full of darknesse, and cruell habitations.

Oh let not the simple goe away ashamed: but let the poore and needy giue prayse vnto thy Name.

Arise, O God, mainteine thine owne cause: remember how the foolish man blasphemeth thee dayly.

Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

VNto thee (O God) doe wee giue thanks: yea, vnto thee doe we giue thanks. Morning prayer.

Thy Name also is so nigh: and that doe thy wonderous workes declare.

When I receiue the Congregation: I shall iudge according vnto right.

The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

I sayd vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

Set not vp your horne on high: and speake not with a stiffe necke.

For promotion commeth neither from the East nor from the West: nor yet from the South.

And why? God is the Judge: he putteth downe one, and setteth vp another.

For

For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out the same.

As for the dregs thereof: all the vngodly of the earth shall drinke them, and suck them out.

But I will talke of the God of Jacob: and prayse him for euer.

All the hornes of the vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudea. Psal. 76.

IN Jurie is God knowen: his Name is great in Israel.

At Salem is his tabernacle: and his dwelling in Sion.

There brake he the arrowes of the bowe: the shield, the sword, and the battaile.

Thou art of more honour and might: then the hilles of the robbers.

The proud are robbed, they haue slept their sleepe: and all the men (whose hands were mightie) haue found nothing.

At thy rebuke (O God of Jacob:) both the charet and horse are fallen.

Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was still.

When God arose to iudgement: and to helpe all the meeke vpon earth.

The fiercenesse of man shall turne to thy prayse: and the fiercenesse of them shalt thou refraine.

Promise vnto the Lord your God, and keepe it, all ye that be round about him: bring presents vnto him that ought to be feared.

He shall refraine the spirit of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will cry vnto God with my voyce: euen vnto God will I cry with my voyce, and he shall hearken vnto me.

In the time of my trouble I sought the Lorde: my sore ranne and ceased not, in the night season my soule refused comfort.

When I am in heauinesse, I will thinke vpon God: when my heart is vexed, I will complaine.

Thou holdest mine eyes waking: I am so feeble that I cannot speake.

I haue considered the dayes of olde: and the yeeres that are past.

I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

Will the Lord absent himselfe for euer: and will hee be no more intreated?

Is his mercy cleane gone for euer: and is his promise come vtterly to an ende for euermore?

Hath God forgotten to be gratious: and will he shut vp his louing kindnesse in displeasure?

And I said, It is mine owne infirmitie: but I will remember the yeeres of the right hand of the most highest.

I will remember the workes of the Lord: and call to mind thy wonders of old time.

I will thinke also of all thy workes: and my talking shall be of thy doings.

Thy way, O God, is holy: who is so great a God (as our God?)

Thou art the God that doeth wonders: and hast declared thy power among the people.

Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

The waters sawe thee, O God, the waters saw thee, and were afraide: the depthes also were troubled.

The cloudes powred out water, the aire thundered: and thine arrowes went abroad.

The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was mooued, and shooke withall.

Thy way is in the sea, and thy paths in the great waters: and thy footesteps are not knowen.

Thou leddest thy people like sheep: by the hand of Moses and Aaron.

Moneth. The xv. day.

Attendite populo. Psal. 78.

HEare my Lawe, O my people: encline your eares vnto the wordes of my mouth.

I will open my mouth in a parable: I will declare hard sentences of olde.

Which wee haue heard and knowen: and such as our fathers haue tolde vs.

That we should not hide them from the children of the generations to come: but to shew the honour of the Lorde, his mightie and wonderfull workes that he hath done.

Hee made a couenant with Jacob, and gaue Israel a Law: Which he commaunded our forefathers to teach their children.

That their posteritie might knowe it: and the children which were yet vnborne.

To the intent that when they came vp: they might shew their children the same.

That they might put their trust in God: and not to forget the workes of God, but to keepe his commaundements.

And not to be as their forefathers, a faithlesse and stubburne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

Like as the children of Ephraim: Which being harnessed and carying bowes, turned themselues backe in the day of battaile.

They kept not the couenant of God: and would not walke in his Lawe.

But forgate what he had done: and the wonderfull worke that he had shewed for them.

Marueilous things did hee in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

He deuided the sea, and let them go through: he made the waters to stand on an heape.

In the day time also he led them with a cloude: and all the night through with a light of fire.

Hee claue the hard rockes in the wildernesse: and gaue them drinke thereof, as it had bene out of the great depth.

He

He brought waters out of the stony rocke: so that it gushed out like the riuers.

Yet for all this they sinned more against him: and prouoked the most highest in the Wildernesse.

They tempted God in their hearts: and required meate for their lust.

They spake against God also, saying: Shall God prepare a table in the Wildernesse?

Hee smote the stonie rocke indeede, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came vp heauie displeasure against Israel.

Because they beleeued not in God: and put not their trust in his helpe.

So hee commaunded the cloudes aboue: and opened the doores of heauen.

Hee rained downe Manna also vpon them for to eate: and gaue them foode from heauen.

So man did eate Angels foode: for hee sent them meate ynough.

Hee caused the East winde to blowe vnder heauen: and through his power he brought in the South west winde.

He rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

He let it fall among their tents: euen round about their habitation.

So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

But while the meate was yet in their mouthes, the heauie wrath of God came vpon them, & slue the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

But for all this they sinned yet more: and beleeued not his wonderous workes.

Therefore their dayes did he consume in vanitie: and their yeeres in trouble.

When hee slewe them, they sought him: and turned them earely,

earely, and enquired after God.

And they remembred that God was their strength: and that the high God was their redeemer.

Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

For their heart was not whole with him: neither continued they stedfast in his couenant.

But he was so mercifull that hee forgaue their misdeedes: and destroyed them not.

Yea many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

Many a time did they prouoke him in the wildernesse: and grieued him in the desert.

They turned backe, and tempted God: and mooued the holy one in Israel.

They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

Howe hee had wrought his miracles in Egypt: and his wonders in the field of Zoan.

He turned their waters into blood: so that they might not drinke of the riuers.

Hee sent lice among them, and deuoured them vp: and frogs to destroy them.

He gaue their fruite vnto the Caterpiller: and their labour vnto the Grashopper.

He destroyed their Vines with hailestones: and their Mulberie trees with the frost.

He smote their cattel also with hailestones: and their flocks with hote thunder boltes.

He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

Hee made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

But

But as for his owne people, he led them forth like sheepe: and caried them in the wildernesse like a flocke.

He brought them out safely that they should not feare: and overwhelmed their enemies with the sea.

And brought them within the borders of his Sanctuarie: euen to his mountaine which hee purchased with his right hand.

He cast out the heathen also before them: caused their land to be diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

So they tempted and displeased the most high God: and kept not his testimonies.

But turned their backes, and fell away like their forefathers: starting aside like a broken bowe.

For they grieued him with their hill altars: and prouoked him to displeasure with their images.

When God heard this, he was wroth: and tooke sore displeasure at Israel.

So that he forsooke the Tabernacle in Silo: euen the tent that he had pitched among them.

He deliuered their power into captiuitie: and their beautie into the enemies hand.

He gaue his people ouer also vnto the sworde: and was wroth with his inheritance.

The fire consumed their yong men: and their maydens were not giuen to mariage.

Their Priests were slaine with the sword: and there were no widowes to make lamentation.

So the Lord awaked as one out of sleepe: and like a Giant refreshed with wine.

He smote his enemies in the hinder partes: and put them to a perpetuall shame.

He refused the Tabernacle of Joseph: and chose not the tribe of Ephraim.

But chose the tribe of Juda: euen the hill of Sion, which he loued.

And there he builded his temple on high: and laid the foundation of it like the ground which he hath made continually.

He chose Dauid also his seruant: and tooke him away from the sheepe foldes.

As he was following the Ewes great with yong ones, he tooke him: that he might feede Jacob his people, and Israel his inheritance.

So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psalm. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy temple haue they defiled: and made Hierusalem an heape of stones.

The dead bodies of thy seruants haue they giuen to be meate vnto the foules of the ayre: and the flesh of thy saints vnto the beastes of the land.

Their blood haue they shed like water on euery side of Hierusalem: and there was no man to burie them.

Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

Lorde, howe long wilt thou be angrie: shall thy ielousie burne like fire for euer?

Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

For they haue deuoured Jacob: and laide waste his dwelling place.

O remember not our old sinnes, but haue mercie vpon vs, and that soone: for we are come to great miserie.

Helpe vs, O God of our saluation, for the glory of thy name: O deliuer vs, and be mercifull vnto our sinnes for thy names sake.

Wherefore doe the heathen say: Where is now their God?

O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

O let the sorowfull sighing of the prisoners come before thee:

thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen fold into their bosome.

So we that be thy people and sheepe of thy pasture, shall giue thee thankes for euer: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psalm. 80.

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and helpe vs.

Turne vs againe, O God: shewe the light of thy countenance, and we shalbe whole.

O Lord God of hostes: how long wilt thou be angry with thy people that prayeth?

Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

Thou hast made vs a bery strife vnto our neighbours: and our enemies laugh vs to scorne.

Turne vs againe, thou God of hostes: shewe the light of thy countenance, and we shalbe whole.

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

Thou madest roome for it: and when it had taken roote, it filled the land.

The hils were couered with the shadowe of it: and the boughes thereof were like the goodly Cedar trees.

She stretched out her branches vnto the sea: & her boughs vnto the riuer.

Why hast thou then broken downe her hedge: that al they which goe by, plucke off her grapes?

The wilde Boze out of the wood doth roote it vp: and the wilde beastes of the fielde deuoure it.

Turne thee againe, thou God of hosts, looke downe from heauen: beholde, and visite this vine.

And the place of the vineyarde, that thy right hand hath planted: & the branch that thou madest so strong for thy selfe.

It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy name.

Turne vs againe, O Lord God of hostes: shewe the light of thy countenance, and we shall be whole.

Exultate Deo. Psalm. 81.

SIng we merily vnto God our strength: make a cherefull noyse vnto the God of Jacob.

Take the Psalme, bring hither the Tabret: the merie Harpe, with the Lute.

Blowe vp the Trumpet in the newe Moone: euen in the time appointed, and vpon our solemne feast day.

For this was made a statute for Israel: and a lawe of the God of Jacob.

This hee ordeined in Joseph for a testimonie: when hee came out of the land of Egypt, and had heard a strange language.

I eased his shoulder from the burden: and his hands were deliuered from making the pots.

Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

I prooued thee also: at the waters of strife.

Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

There shall no strange God be in thee: neither shalt thou worship any other God.

I am the Lorde thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

But my people would not heare my voyce: and Israel would not obey me.

So I gaue them vp vnto their owne hearts lust: and let them followe their owne imaginations.

O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

I should soone haue put downe their enemies: and turned my hand against their aduersaries.

The haters of the Lorde should haue beene found lyars: but their time should haue endured for euer.

Hee shoulde haue fed them also with the finest wheate flowre: and with hony out of the stony rocke should I haue satisfied thee.

Deus stetit. Psalm. 82.

GOd standeth in the congregation of princes: hee is a iudge among gods. Euening prayer.

Howe long will ye giue wrong iudgement: and accept ỹ persons of the vngodly?

Defend the poore and fatherlesse: see that such as be in neede and necessitie, haue right.

Deliuer ỹ outcast & poore: saue them from the hand of ỹ vngodly.

They wil not be learned, nor vnderstand, but walke on stil in darkenes: all the foundations of the earth be out of course.

I haue said, Ye are gods: and ye al are children of the most highest.

But ye shall die like men: and fall like one of the princes.

Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis. Psalm. 83.

HOlde not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

They haue imagined craftily against thy people: and taken counsaile against thy secret ones.

They haue said, Come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

For they haue cast their heads together with one consent: and are confederate against thee.

The tabernacles of the Edomites and the Ismaelites: the Moabites, and the Hagarenes.

Gebal and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

Assur also is ioyned vnto them: and haue holpen the children of Lot.

But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

Which perished at Endor: and became as the doung of the earth.

Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.

Which say, Let vs take to our selues: the houses of God in possession.

O my God, make them like vnto a wheele: and as the stubble before the winde.

Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

Persecute them euen so with thy tempest: and make them afraide with thy storme.

Make their faces ashamed, O Lord: that they may seeke thy name.

Let them be confounded and vexed euer more and more: let them be put to shame and perish.

And they shall know that thou, whose name is Jehouah: art onely the most highest ouer all the earth.

Quàm dilecta. Psalm. 84.

O how amiable are thy dwellings: thou Lord of hostes!

My soule hath a desire and longing to enter into the Courts of the Lorde: my heart and my flesh reioyce in the liuing God.

Yea, the sparrowe hath found her an house, and the swallow a nest, where she may lay her young: euen thy altars, O Lord of hostes, my King and my God.

Blessed are they that dwell in thy house: they will be alway praysing thee.

Blessed is the man whose strength is in thee: in whose heart are thy wayes.

Which going through the vale of miserie, use it for a well: and the pooles are filled with water.

They wil goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

O Lord God of hostes, heare my prayer: hearken, O God of Iacob.

Behold, O God our defender: and looke vpon the face of thine anointed.

For one day in thy courtes: is better then a thousand.

I had rather be a doore keeper in the house of my GOD: then to dwell in the tents of vngodlinesse.

For the Lorde God is a light and defence: the Lorde will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

O Lorde God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psalm. 85.

LOrde thou art become gracious vnto thy land: thou hast turned away the captiuitie of Iacob.

Thou hast forgiuen the offence of thy people: and couered all their sinnes.

Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

Turne vs then, O God our Sauiour: and let thine anger cease from vs.

Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

Shew vs thy mercie, O Lord: & graunt vs thy saluation.

I will hearken what the Lorde God will say concerning me: for he shall speake peace vnto his people, & to his saintes, that they turne not againe.

For his saluation is nigh them that feare him: that glorie may dwell in our land.

Mercie and trueth are met together: righteousnes & peace

haue kissed eche other.

Trueth shall florish out of the earth: and righteousnesse hath looked downe from heauen.

Yea, the Lord shall shewe louing kindnesse: and our land shall giue her increase.

Righteousnesse shall goe before him: and hee shall direct his going in the way.

Inclina Domine. Psalm. 86.

Morning prayer.

BOwe downe thine eare, O Lord, and heare me: for I am poore, and in miserie.

Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

Be merciful vnto me, O Lord: for I will call dayly vpon thee.

Comfort ꝧ soule of thy seruant: for vnto thee, O Lorde, doe I lift vp my soule.

For thou Lord art good and gracious: and of great mercie vnto all them that call vpon thee.

Giue eare Lord vnto my prayer: and ponder the voyce of my humble desires.

In the time of my trouble I will call vpon thee: for thou hearest me.

Among the gods there is none like vnto thee, O Lorde: there is not one that can doe as thou doest.

All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy name.

For thou art great, and doest wonderous things: thou art God alone.

Teach me thy way, O Lorde, and I will walke in thy trueth: O knit my heart vnto thee, ꝧ I may feare thy name.

I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

For great is thy mercie toward me: and thou hast deliuered my soule from the nethermost hell.

O God, the proude are risen against me: and the Congregations

gations of naughtie men haue sought after my soule, and haue not set thee before their eyes.

But thou (O Lord God) art full of compassion and mercie: long suffering, plenteous in goodnesse and trueth.

O turne thee then vnto mee, and haue mercie vpon mee: giue thy strength vnto thy seruant, and helpe the sonne of thine handmayd.

Shew some good token vpon me for good, that they which hate me, may see it, and be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon ỹ holy hilles: the Lord loueth the gates of Sion, more then all the dwellings of Jacob.

Very excellẽt things are spokẽ of thee: thou city of God.

I wil thinke vpon Rahab and Babylon: with them that know me.

Behold ye the Philistins also: and they of Tyre, with the Morians, loe, there was he borne.

And of Sion it shalbe reported, that he was borne in her: and the most high shall stablish her.

The Lord shall rehearse it when he writeth vp the people: that he was borne there.

The singers also and trumpetters shall hee rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

For my soule is full of trouble: and my life draweth nigh vnto hell.

I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no strength.

Free among the dead, like vnto them that be wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

Thou hast layde mee in the lowest pit: in a place of darkenesse, and in the deepe.

Thine indignation lieth hard vpon mee: and thou hast vexed

vexed me with all thy stormes.

Thou hast put away mine acquaintance farre from mee: and made me to be abhorred of them.

I am so fast in prison: that I cannot get forth.

My sight faileth for very trouble: Lord, I haue called daily vpon thee, I haue stretched out mine hands vnto thee.

Doest thou shewe wonders among the dead: or shall the dead rise vp againe and prayse thee?

Shall thy louing kindnesse be shewed in the graue: or thy faithfulnesse in destruction?

Shal thy wonderous workes be knowen in the darke: and thy righteousnes in the land where all things are forgotten?

Vnto thee haue I cried, O Lorde: and earely shall my prayer come before thee.

Lorde, why abhorrest thou my soule: and hidest thou thy face from me?

I am in miserie, and like vnto him that is at the point to die: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.

Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

They came round about me dayly like water: and compassed me together on euery side.

My louers and friends hast thou put away from mee: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Euening prayer.



My song shalbe alway of the louing kindnesse of the Lorde: With my mouth will I euer be shewing thy trueth, from one generation to an other.

For I haue sayd, Mercie shalbe set vp for euer: thy trueth shalt thou stablish in the heauens.

I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

Thy seede will I stablish for euer: and set vp thy throne from

from one generation to another.

O Lorde, the very heauens shall prayse thy wonderous workes: and thy trueth in the Congregation of the Saints.

For who is he among the cloudes: that shall be compared vnto the Lord?

And what is hee among the gods: that shall be like vnto the Lord?

God is very greatly to be feared in ỹ counsell of the saints: and to be had in reuerence of all them that are about him.

O Lord God of hostes, who is like vnto thee: thy trueth (most mightie Lord) is on euery side.

Thou rulest the raging of the sea: thou stillest the waues thereof when they arise.

Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroade with thy mightie arme.

The heauens are thine, the earth also is thine: thou hast laid the foundation of the round world, and al that therein is.

Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

Righteousnesse and equitie is the habitation of thy seate: mercie and trueth shall goe before thy face.

Blessed is the people (O Lorde) that can reioyce in thee: they shall walke in the light of thy countenance.

Their delight shalbe dayly in thy name: and in thy righteousnesse shall they make their boast.

For thou art the glorie of their strength: and in thy louing kindnesse thou shalt lift vp our hornes.

For the Lord is our defence: the holy one of Israel is our King.

Thou spakest sometime in visions vnto thy Saints, and saydest: I haue laid helpe vpon one that is mightie, I haue exalted one chosen out of the people.

I haue found Dauid my seruant: with my holy oyle haue I anoynted him.

My hand shall holde him fast: and my arme shall strengthen him.

The

The enemie shall not be able to do him violence: the sonne of wickednesse shall not hurt him.

I shall smite downe his foes before his face: and plague them that hate him.

My trueth also and my mercy shall be with him: and in my name shall his horne be exalted.

I will set his dominion also in the sea: and his right hand in the floods.

Hee shall call mee, Thou art my father: my God, and my strong saluation.

And I will make him my first borne: higher then the Kings of the earth.

My mercie will I keepe for him for euermore: and my couenant shall stand fast with him.

His seede also will I make to endure for euer: and his throne as the dayes of heauen.

But if his children forsake my lawe: and walke not in my iudgements.

If they breake my statutes, and keepe not my commandements: I will visite their offences with the rod, and their sinne with scourges.

Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to faile.

My couenant will I not breake, nor alter the thing that is gone out of my lippes: I haue sworne once by my holinesse that I will not faile Dauid.

His seede shall endure for euer: and his seate is like as the sunne before me.

He shall stand fast for euermore as the moone: and as the faithfull witnesse in heauen.

But thou hast abhorred and forsaken thine anoynted: and art displeased at him.

Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

Thou hast ouerthrowen all his hedges: and broken down his strong holdes.

All they that goe by, spoyle him: and he is become a rebuke to his neighbours.

Thou

Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

Thou hast taken away the edge of his swoorde: and giuest him not victorie in the battaile.

Thou hast put out his glory: and cast his throne downe to the ground.

The dayes of his youth hast thou shortened: and couered him with dishonour.

Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

Oh remember how short my time is: wherefore hast thou made all men, for nought?

What man is hee that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

Lorde, where are thy olde louing kindnesses: which thou swarest vnto Dauid in thy trueth?

Remember Lord, the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

Wherewith thine enemies haue blasphemed thee, and slandered the footesteps of thine anointed: prayed be the Lord for euermore. Amen. Amen.

Domine, refugium. Psal. 90.

LOrde, thou hast bene our refuge: from one generation to another. Morning prayer.

Before the mountaines were brought forth, or euer the earth and the world were made: thou art GOD from euerlasting, and world without ende.

Thou turnest man to destruction: againe thou saiest, come againe ye children of men.

For a thousand yeeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

In the morning it is greene, and groweth vp: but in the euening

euening is cut downe, dried vp, and withered.

For wee consume away in thy displeasure: and are afrayd at thy wrathfull indignation.

Thou hast set our misdeedes before thee: and our secrete sinnes in the sight of thy countenance.

For when thou art angry, all our dayes are gone: We bring our yeeres to an ende, as it were a tale that is tolde.

The dayes of our age are threescore yeeres and tenne, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorowe, so soone passeth it away, and we are gone.

But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

O teach vs to number our dayes: that wee may apply our hearts vnto wisedome.

Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

O satisfie vs with thy mercie, and that soone: so shall wee reioyce and be glad all the dayes of our life.

Comfort vs againe now after the time that thou hast plagued vs: & for the yeres wherein we haue suffered aduersitie.

Shewe thy seruants thy worke: and their children thy glorie.

And the glorious maiestie of the Lorde our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most high: shall abide vnder the shadow of the Almightie.

I will say vnto the Lord, thou art my hope and my strong holde: my God, in him will I trust.

For he shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

Hee shall defend thee vnder his wings, and thou shalt bee safe vnder his feathers: his faithfulnesse and trueth shall be thy shield and buckler.

Thou shalt not be afraide for any terrour by night: nor for the arrowe that flieth by day.

For

For the pestilence that walketh in the darkenesse: nor for the sickenesse that destroyeth in the noone day.

A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

For thou Lord art my hope: thou hast set thine house of defence very high.

There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

For he shall giue his angels charge ouer thee: to keepe thee in all thy wayes.

They shall beare thee in their hands: that thou hurt not thy foote against a stone.

Thou shalt go vpon the Lion and Adder: the yong Lion and the Dragon shalt thou tread vnder thy feete.

Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because hee hath knowen my name.

He shal cal vpon me, and I wil heare him: yea, I am with him in trouble, I wil deliuer him, and bring him to honour.

With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lorde: and to sing prayses vnto thy name, O most highest.

To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.

Upon an instrument of tenne strings, and vpon the Lute: vpon a loude instrument, and vpon the Harpe.

For thou Lorde hast made mee glad through thy workes: and I will reioyce in giuing prayse for the operations of thy hands.

O Lord, how glorious are thy works: and thy thoughts are very deepe.

An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.

When the vngodly are greene as the grasse, & when all the workers

workers of wickednes do flourish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.

For loe, thine enemies (O Lorde) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

But my horne shalbe exalted like the horne of an vnicorne: for I am anoynted with fresh oyle.

Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of ỹ wicked that rise vp against me.

The righteous shall flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.

Such as be planted in the house of the Lorde: shall flourish in the courts (of the house) of our God.

They also shall bring foorth more fruite in their age: and shalbe fat and well liking.

That they may shew howe true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

Euening prayer.



THe Lord is king, and hath put on glorious apparel: the Lord hath put on his apparell, and girded himselfe with strength.

He hath made the round world so sure: that it cannot be mooued.

Euer since the world beganne hath thy seat bene prepared: thou art from euerlasting.

The floods are risen (O Lord) the floods haue lift vp their voice: the floods lift vp their waues.

The waues of the sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

Thy testimonies, O Lord, are very sure: holines becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lord God, to whome vengeance belongeth: thou God to whom vengeance belongeth, shew thy selfe.

Arise thou iudge of the world: and reward the proud after their deseruing.

Lord,

Lord, how long shall the vngodly: how long shall the vngodly triumph?

Howe long shall all wicked doers speake so disdainefully: and make such proud boasting?

They smite downe thy people, O Lord: and trouble thine heritage.

They murther the widowe and the stranger: and put the fatherlesse to death.

And yet they say, Tush, the Lord shal not see: neither shall the God of Jacob regard it.

Take heede yee vnwise among the people: O yee fooles, when will ye vnderstand?

He that planted ỹ eare, shall he not heare: or he that made the eye, shall he not see?

Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

The Lord knoweth the thoughts of man: that they are but vaine.

Blessed is the man whom thou chastenest, O Lorde: and teachest him thy Lawe.

That thou mayest giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.

For the Lord will not faile his people: neither will he forsake his inheritance.

Untill righteousnesse turne againe vnto iudgement: all such as be true in heart shall followe it.

Who will rise vp with me against the wicked: or who will take my part against the euill doers?

If the Lord had not helped me: it had not failed but my soule had beene put to silence.

But when I saide, my foote hath slipped: thy mercie, O Lord, held me vp.

In the multitude of the sorowes that I had in my heart: thy comforts haue refreshed my soule.

Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a lawe?

They gather them together against the soule of the righteous: and condemne the innocent blood.

But the Lorde is my refuge: and my God is the strength of my confidence.

He shall recompence them their wickednesse, and destroy them in their owne malice: yea the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

Morning prayer.

O Come, let vs sing vnto the Lorde: let vs heartely reioyce in the strength of our saluation.

Let vs come before his presence with thankesgiuing: and shewe our selues glad in him with Psalmes.

For the Lord is a great God: and a great king aboue all gods.

In his hand are all the corners of the earth: and the strength of the hils is his also.

The sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worship and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proued me, and sawe my workes.

Fourtie yeeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vnto the Lord all the whole earth.

Sing vnto the Lord, and prayse his name: be telling of his saluation from day to day.

Declare his honour vnto the heathen: and his wonders

vnto

vnto all people.

For the Lord is great, and cannot worthily be prayſed: he is more to be feared then all gods.

As for all the gods of the heathen, they be but idoles: but it is the Lord that made the heauens.

Glory and Worſhip are before him: power and honour are in his Sanctuarie.

Aſcribe vnto the Lord, O ye kinreds of the people: aſcribe vnto the Lord Worſhip and power.

Aſcribe vnto the Lorde the honour due vnto his name: bring preſents, and come into his courts.

O Worſhip the Lorde in the beautie of holineſſe: let the whole earth ſtand in awe of him.

Tell it out among the heathen, that the Lord is king: and that it is he which hath made the round world ſo faſt, that it cannot be mooued, and howe that he ſhall iudge the people righteouſly.

Let the heauens reioyce, and let the earth be glad: let the ſea make a noyſe, and all that therein is.

Let the field be ioyfull, and all that is in it: then ſhal all the trees of the wood reioyce before the Lord.

For hee commeth, for he commeth to iudge the earth: and with righteouſneſſe to iudge the world, and the people with his trueth.

Dominus regnauit. Pſal. 97.

THe Lord is King, the earth may be glad thereof: yea the multitude of the Iles may be glad thereof.

Cloudes and darkeneſſe are round about him: righteouſneſſe and iudgement are the habitation of his ſeate.

There ſhall goe a fire before him: & burne vp his enemies on euery ſide.

His lightnings gaue ſhine vnto the world: the earth ſawe it, and was afraide.

The hils melted like waxe at the preſence of the Lord: at the preſence of the Lord of the whole earth.

The heauens haue declared his righteouſneſſe: and all the people haue ſeene his glorie.

Confounded be all they that worſhip carued images, and

that delight in vaine gods: worship him all ye gods.

Sion heard of it, and reioyced: and the daughters of Iuda were glad, because of thy iudgements, O Lord.

For thou Lorde art higher then all that are in the earth: thou art exalted farre aboue all gods.

O ye that loue the Lorde, see that ye hate the thing which is euill: the Lord preserueth the soules of his saintes, he shall deliuer them from the hand of the vngodly.

There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

Reioyce in the Lord ye righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

Euening prayer.

O Sing vnto the Lorde a newe song: for he hath done marueilous things.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victorie.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercie and trueth toward the house of Israel: and all the endes of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord all ye lands: sing, reioyce, and giue thankes.

Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

With Trumpets also and Shaumes: O shew your selues ioyfull before the Lord the King.

Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnesse shall he iudge the world: and the people with equitie.

Dominus regnauit. Psalm. 99.

THe Lord is King, be the people neuer so vnpatient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

vnquiet.

The Lord is great in Sion: and high aboue all people.

They shall giue thankes vnto thy Name: which is great, wonderfull, and holy.

The Kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Jacob.

O magnifie the Lord our God: and fall downe before his footestoole, for he is holy.

Moses and Aaron among his Priestes, & Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

He spake vnto them out of the cloudie pillar: for they kept his testimonies, and the lawe that he gaue them.

Thou heardest them, O Lorde our God: thou forgauest them, O God, and punishedst their owne inuentions.

O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psalm. 100.

O Be ioyfull in the Lord all ye lands: serue the Lord with gladnesse, and come before his presence with a song.

Be ye sure that the Lord he is God, it is hee that hath made vs, and not we our selues: wee are his people, and the sheepe of his pasture.

O goe your way into his gates with thankesgiuing, and into his courtes with praise: be thankefull vnto him, & speake good of his name.

For the Lord is gracious, his mercie is euerlasting: & his trueth endureth from generation to generation.

Misericordiam & iudicium. Psalm. 101.

My song shall be of mercie and iudgement: vnto thee, O Lord, will I sing.

O let me haue vnderstanding: in the way of godlinesse.

When wilt thou come vnto me: I will walke in my house with a perfect heart.

I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

A froward heart shal depart from me: I will not know a

Wicked person.

Who so priuily slandereth his neighbour: him will I destroy.

Who so hath also a proud looke, and high stomacke: I wil not suffer him.

Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.

Who so leadeth a godly life: he shall be my seruant.

There shal no deceitfull person dwell in my house: he that telleth lyes, shall not tary in my sight.

I shal soone destroy al the vngodly that are in ỹ land: that I may roote out all wicked doers from the citie of the Lord.

Domine exaudi. Psalm. 102.

Morning prayer.



Eare my prayer, O Lorde: and let my crying come vnto thee.

Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.

For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

For the voyce of my groning: my bones will scarce cleaue to my flesh.

I am become like a Pelicane in the wildernesse: and like an Owle that is in the desert.

I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.

For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

My dayes are gone like a shadowe: and I am withered like grasse.

But

But thou, O Lord, shalt endure for euer: and thy remembrance throughout all generations.

Thou shalt arise and haue mercie vpon Sion: for it is time that thou haue mercie vpon her, yea, the time is come.

And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

The heathen shall feare thy Name, O Lorde: and all the kings of the earth thy maiestie.

When the Lord shall build vp Sion: and when his glorie shall appeare.

When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

This shall be written for those that come after: and the people which shall be borne, shall praise the Lord.

For he hath looked downe from his sanctuarie: out of the heauen did the Lord behold the earth.

That he might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

That they may declare the name of the Lord in Sion: and his worship at Hierusalem.

When the people are gathered together: and ỹ kingdomes also to serue the Lord.

He brought downe my strength in my iourney: and shortened my dayes.

But I saide, O my God, take me not away in the middest of mine age: as for thy yeeres, they endure throughout all generations.

Thou Lord in the beginning hast laide the foundation of the earth: and the heauens are the worke of thy hands.

They shall perish, but thou shalt endure: they all shall ware olde as doeth a garment.

And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shal not faile.

The children of thy seruants shal continue: and their seede shall stand fast in thy sight.

Benedic anima. Psalm. 103.

PRaise the Lorde, O my soule: and all that is within me, praise his holy Name.

Praise the Lord, O my soule: and forget not all his benefites.

Which forgiueth all thy sinne: and healeth all thine infirmities.

Which saueth thy life from destruction: and crowneth thee with mercie and louing kindnesse.

Which satisfieth thy mouth with good things: making thee yong and lustie as an Eagle.

The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

He shewed his wayes vnto Moses: his workes vnto the children of Israel.

The Lord is full of compassion and mercie: long suffering and of great goodnesse.

He will not alway be chiding: neither keepeth he his anger for euer.

He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

For looke howe high the heauen is in comparison of the earth: so great is his mercie also toward them that feare him.

Looke howe wide also the East is from the West: so farre hath he set our sinnes from vs.

Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

For hee knoweth whereof we be made: hee remembreth that we are but dust.

The dayes of man are but as grasse: for he flourisheth as a flower of the fielde.

For as soone as the winde goeth ouer it, it is gone: and the place thereof shall knowe it no more.

But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children.

Euen vpon such as keepe his couenant: and thinke vpon his commandements to doe them.

The Lorde hath prepared his seate in heauen: and his kingdome ruleth ouer all.

O praise the Lorde, yee Angels of his, yee that excell in strength:

strength: ye that fulfill his commandement, and hearken vnto the voyce of his wordes.

O prayse the Lord all ye his hostes: ye seruants of his that doe his pleasure.

O speake good of the Lord all ye workes of his, in all places of his dominion: Prayse thou the Lord, O my soule.

Benedic anima mea. Psalm. 104.

PRaise the Lorde, O my soule: O Lorde my God, thou art become exceeding glorious, thou art clothed with maiestie and honour. Euening prayer.

Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

He maketh his Angels spirits: and his ministers a flaming fire.

He laid the foundations of the earth: that it neuer shoulde moue at any time.

Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

At thy rebuke they fleee: at the voyce of thy thunder they are afraid.

They go vp as high as the hilles, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

He sendeth the springs into the riuers: Which runne among the hilles.

All beastes of the fielde drinke thereof: and the wilde Asses quench their thirst.

Beside them shall the foules of the ayre haue their habitation: and sing among the branches.

He watereth the hilles from aboue: the earth is filled with the fruite of thy workes.

He bringeth foorth grasse for the cattell: and grene herbe for

for the seruice of men.

That he may bring foode out of the earth, and Wine that maketh glad the heart of man: and oile to make him a cheerefull countenance, and bread to strengthen mans heart.

The trees of the Lord also are full of sap: euen the Cedars of Libanus, which he hath planted.

Wherein the birds make their nestes: and the Firre trees are a dwelling for the Storke.

The high hilles are a refuge for the Wilde Goats: and so are the stony rocks for the Conies.

Hee appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

Thou makest darknesse, that it may be night: wherein all the beasts of the forest doe moue.

The Lions roaring after their pray: doe seeke their meate at God.

The sunne ariseth, and they get them away together: and lay them downe in their dennes.

Man goeth forth to his worke, and to his labour: vntill the euening.

O Lord, howe manifold are thy workes: in wisedome hast thou made them all, the earth is full of thy riches.

So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

There goe the ships, and there is that Leuiathan: whom thou hast made to take his pastime therein.

These waite all vpon thee: that thou mayest giue them meate in due season.

When thou giuest it them, they gather it: and when thou openest thy hand, they are filled with good.

When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

When thou lettest thy breath go forth, they shalbe made: and thou shalt renue the face of the earth.

The glorious maiestie of the Lorde shall endure for euer: the Lord shall reioyce in his workes.

The earth shall tremble at the looke of him: if he doe but touch

touch the hilles, they shall smoke.

I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

And so shal my words please him: my ioy shalbe in ỹ Lord.

As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an ende: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.



Giue thankes vnto the Lord, and call vpon his name: tell the people what things he hath done. Morning prayer.

O let your songs be of him, and praise him: and let your talking be of all his wonderous workes.

Reioyce in his holy Name: let the heart of them reioyce that seeke the Lorde.

Seeke the Lorde and his strength: seeke his face euermore.

Remember the maruellous works that he hath done: his wonders, and the iudgements of his mouth.

O ye seede of Abraham his seruant: yee children of Jacob his chosen.

Hee is the Lorde our God: his iudgements are in all the world.

He hath bene alway mindfull of his couenant and promise: that he made to a thousand generations.

Euen the couenant that he made with Abraham: and the othe that he sware vnto Isahac.

And appointed the same vnto Jacob for a law: and to Israel for an euerlasting testament.

Saying, Vnto thee will I giue the land of Chanaan: the lot of your inheritance.

When they were yet but a fewe of them: and they strangers in the land.

What time as they went from one nation to another: from one kingdome to another people.

He suffered no man to doe them wrong: but reproued euen kings

kings for their sakes.

Touch not mine anoynted : and doe my Prophets no harme.

Moreouer, hee called for a dearth vpon the land : and destroyed all the prouision of bread.

But hee had sent a man before them : euen Joseph which was sold to be a bond seruant.

Whose feete they hurt in the stocks : the yron entred into his soule.

Until the time came that his cause was knowen: the word of the Lord tryed him.

The king sent and deliuered him : the prince of the people let him goe free.

Hee made him lord also of his house : and ruler of all his substance.

That hee might informe his princes after his will : and teach his Senators wisedome.

Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

And hee encreased his people exceedingly: and made them stronger then their enemies.

Whose heart turned, so that they hated his people : and dealt vntruely with his seruants.

Then sent he Moses his seruant : and Aaron whome hee had chosen.

And these shewed his tokens among them : and wonders in the land of Ham.

Hee sent darkenesse, and it was darke : and they were not obedient vnto his word.

He turned their waters into blood : and slewe their fish.

Their land brought forth frogges: yea, euen in their kings chambers.

He spake the word, and there came all maner of flies : and lice in all their quarters.

He gaue them haile stones for rayne : and flames of fire in their land.

Hee smote their vines also and figge trees : and destroyed the trees that were in their coasts.

He

He spake the word, and the grashoppers came, and caterpillers innumerable: and did eate vp all the grasse in their land, and deuoured the fruite of their ground.

He smote all the first borne in their land: euen the chiefe of all their strength.

Hee brought them forth also with siluer and golde: there was not one feeble person among their tribes.

Egypt was glad at their departing: for they were afraide of them.

He spread out a cloud to be a couering: and fire to giue light in the night season.

At their desire he brought quailes: and he filled them with the bread of heauen.

Hee opened the rocke of stone, and the waters flowed out: so that riuers ranne in dry places.

For why? he remembred his holy promise: and Abraham his seruant.

And he brought forth his people with ioy: and his chosen with gladnesse.

And gaue them the lands of the heathen: and they tooke the labours of the people in possession.

That they might keepe his statutes: & obserue his lawes.

Confitemini Domino. Psal. 106.

O Giue thanks vnto the Lorde, for hee is gracious: and his mercy endureth for euer. Euening prayer.

Who can expresse the noble acts of the Lord: or shew forth all his prayse?

Blessed are they that alway keepe iudgement: and doe righteousnesse.

Remember me, O Lord, according to the fauour that thou beareſt vnto thy people: O visite me with thy saluation.

That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

We haue sinned with our Fathers: we haue done amisse, and dealt wickedly.

Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but

were

Were disobedient at the sea, euen at the red sea.

Neuertheless, he helped them for his names sake: that he might make his power to be knowen.

He rebuked the red sea also, and it was dried vp: so hee led them thorow the deepe, as thorow a wildernesse.

And he saued them from the aduersaries hand: and deliuered them from the hand of the enemie.

As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

Then beleeued they his words: and sang prayse vnto him.

But within a while they forgat his works: and would not abide his counsell.

But lust came vpon them in the wildernesse: and they tempted God in the desert.

And he gaue them their desire: and sent leanenesse withall into their soule.

They angred Moses also in the tentes: and Aaron the Saint of the Lord.

So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

And the fire was kindled in their company: the flame burnt vp the vngodly.

They made a Calfe in Horeb: and worshipped the molten image.

Thus they turned their glorie: into the similitude of a calfe that eateth hay.

And they forgate God their Sauiour: which had done so great things in Egypt.

Wonderous workes in the land of Ham: and fearefull things by the red sea.

So he said he would haue destroyed them, had not Moses his chosen stand before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

But murmured in their tents: and hearkened not vnto the voyce of the Lord.

Then lift hee vp his hand against them: to ouerthrowe them

them in the wilderneſſe.

To caſt out their ſeede among the nations: and to ſcatter them in the lands.

They ioyned themſelues vnto Baal Peor: and ate the offerings of the dead.

Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.

Then ſtood vp Phinees, & prayed: and ſo the plague ceaſed.

And that was counted vnto him for righteouſneſſe: among all poſterities for euermore.

They angred him alſo at the waters of ſtrife: ſo that hee puniſhed Moſes for their ſakes.

Becauſe they prouoked his ſpirit: ſo that he ſpake vnadui-ſedly with his lips.

Neither deſtroyed they the heathen: as the Lorde commanded them.

But were mingled among the heathen: and learned their workes.

In ſo much that they worſhipped their idoles, which turned to their owne decay: yea, they offered their ſonnes and daughters vnto deuils.

And ſhed innocent blood, euen the blood of their ſonnes and of their daughters: whome they offered vnto the idoles of Chanaan, and the land was defiled with blood.

Thus were they ſtained with their owne workes: and went a whoring with their owne inuentions.

Therefore was the wrath of the Lord kindled againſt his people: in ſo much that he abhorred his owne inheritance.

And he gaue them ouer into the hand of the heathen: and they that hated them, were lords ouer them.

Their enemies oppreſſed them: & had them in ſubiection.

Many a time did he deliuer them: but they rebelled againſt him with their owne inuentions, and were brought downe in their wickedneſſe.

Neuertheleſſe, when hee ſawe their aduerſitie: hee heard their complaint.

Hee thought vpon his couenant, and pitied them accor-ding vnto the multitude of his mercies: yea, hee made all

thoſe

those that led them away captiue, to pitie them.

Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thanks vnto thy holy name, and make our boast of thy prayse.

Blessed be the Lord God of Israel, from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.



Giue thankes vnto the Lorde, for hee is gracious: and his mercie endureth for euer.

Let them giue thankes whome the Lorde hath redeemed: and deliuered from the hand of the enemie.

And gathered them out of the lands, from the East and from the West: from the North and from the South.

They went astray in the Wildernesse out of the way: and found no citie to dwell in.

Hungry and thirstie: their soule fainted in them.

So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.

He led them forth by the right way: that they might goe to the citie where they dwelt.

O that men would therefore prayse ỹ Lord for his goodnes: and declare the wonders that he doth for the children of men.

For hee satisfieth the emptie soule: and filleth the hungrie soule with goodnesse.

Such as sit in darkenesse and in the shadow of death: being fast bound in miserie and yron.

Because they rebelled against the words of the Lord: and lightly regarded the counsaile of the most high.

Hee also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

So when they cryed vnto the Lord in their trouble: hee deliuered them out of their distresse.

For he brought them out of darkenesse, and out of the shadow of death: and brake their bonds in sunder.

O that

O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

Foolish men are plagued for their offence: and because of their wickednesse.

Their soule abhorred all maner of meate: and they were euen hard at deaths doore.

So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

He sent his worde and healed them: and they were saued from their destruction.

O that men woulde therefore praise the Lorde for his goodnesse: and declare the wonders that he doth for the children of men.

That they would offer vnto him the sacrifice of thankes giuing: and tell out his workes with gladnesse.

They that goe downe to the sea in ships: and occupie their businesse in great waters.

These men see the workes of the Lorde: and his wonders in the deepe.

For at his worde the stormie winde ariseth: which lifteth vp the waues thereof.

They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

They reele to and fro, and stacker like a drunken man: and are at their wits end.

So when they crie vnto the Lord in their trouble: he deliuereth them out of their distresse.

For he maketh ẏ storme to cease: so that the waues thereof are still.

Then are they glad, because they be at rest: and so he bringeth them vnto the hauen where they would be.

O that men woulde therefore prayse the Lorde for his goodnesse: and declare the wonders that he doth for the children of men.

That they woulde exalt him also in the Congregation of

the people: and praise him in the seate of the Elders.

Which turneth the floods into a wildernesse: and dryeth vp the water springs.

A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

Againe he maketh the wildernesse a standing water: and water springs of a dry ground.

And there he setteth the hungry: that they may build them a citie to dwell in.

That they may sowe their lande, and plant vineyards: to yeeld them fruites of increase.

He blesseth them, so that they multiplie exceedingly: and suffereth not their cattell to decrease.

And againe, when they are minished and brought lowe: through oppression, through any plague or trouble.

Though hee suffer them to be euill intreated through tyrants: and let them wander out of the way in the wildernes.

Yet helpeth he the poore out of miserie: and maketh him households like a flocke of sheepe.

The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

Who so is wise, will ponder these things: and they shal vnderstand the louing kindnesse of the Lord.

Paratum cor meum. Psalm. 108.

Euening prayer.

O God, my heart is ready, my heart is readie: I will sing & giue prayse with the best member that I haue.

Awake thou Lute and Harpe: I my selfe will awake right earely.

I will giue thankes vnto thee, O Lord, among the people: I will sing prayses vnto thee among the nations.

For thy mercie is greater then the heauens: and thy trueth reacheth vnto the cloudes.

Set vp thy selfe, O God, aboue the heauens: and thy glorie aboue all the earth.

That thy beloued may be deliuered: let thy right hand saue

saue them, and heare thou me.

God hath spoken in his holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Sucoth.

Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

Juda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistines wil I triumph.

Who will leade me into the strong citie: and who wil bring me into Edom?

Hast not thou forsaken vs, O God: and wilt not thou God goe forth with our hostes?

O helpe vs against ỹ enemie: for vaine is the helpe of man.

Through God we shall doe great actes: and it is he that shall tread downe our enemies.

Deus laudem. Psalm. 109.

HOld not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

And they haue spoken against me with false tongues: they compassed me about also with wordes of hatred, and fought against me without a cause.

For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

Thus haue they rewarded me euill for good: and hatred for my good will.

Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

When sentence is giuen vpon him, let him be condemned: and let his prayer be turned into sinne.

Let his dayes be fewe: and let another take his office.

Let his children be fatherlesse: and his wife a widowe.

Let his children be vagabonds, and beg their bread: let them seeke it also out of the desolate places.

Let the extortioner consume all that he hath: and let the strangers spoile his labour.

Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

Let his posteritie be destroyed: and in the next generation

let his name be cleane put out.

Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

Let them alway be before the Lord: that he may roote out the memorial of them from off the earth.

And that because his minde was not to doe good: but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

His delight was in cursing, and it shall happen vnto him: he loued not blessing, therefore shall it be farre from him.

He clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

Let it be vnto him as the cloke that he hath vpon him: and as the girdle that he is alway girded withall.

Let it thus happen from the Lorde vnto mine enemies: and to those that speake euill against my soule.

But deale thou with me, O Lord God, according vnto thy Name: for sweete is thy mercie.

O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

I goe hence like ỹ shadowe that departeth: and am driuen away as the Grashopper.

My knees are weake through fasting: my flesh is dryed vp for want of fatnesse.

I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

Helpe me, O Lorde my God: oh saue me according to thy mercie.

And they shall know how that this is thy hand: and that thou Lord hast done it.

Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

Let mine aduersaries be clothed with shame: and let them couer themselues with their owne confusion, as with a cloke.

As for me, I will giue great thankes vnto the Lord with my mouth: and praise him among the multitude.

For

For he shal stand at the right hand of the poore: to saue his soule from vnrighteous Judges.

Dixit Dominus. Psalm. 110.

THE Lord saide vnto my Lorde: sit thou on my right hand, vntill I make thine enemies thy foote-stoole. Morning prayer.

The Lord shall send the rod of thy power out of Sion: be thou ruler euen in the middes among thine enemies.

In the day of thy power shall the people offer thee free wil offerings with an holy worship: the dewe of thy birth is of the wombe of the morning.

The Lord sware, and will not repent: thou art a Priest for euer after the order of Melchisedech.

The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

He shall iudge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.

He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psalm. 111.

I will giue thankes vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

The workes of the Lord art great: sought out of al them that haue pleasure therein.

His worke is worthy to be praysed and had in honour: and his righteousnesse endureth for euer.

The mercifull & gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

He hath giuen meate vnto them that feare him: he shall euer be mindfull of his couenant.

He hath shewed his people the power of his workes: that he may giue them the heritage of the Heathen.

The workes of his hands are veritie and iudgement: all

his commaundements are true.

They ſtand faſt for euer and euer: and are done in trueth and equitie.

He ſent redemption vnto his people: he hath commanded his couenant for euer, holy and reuerent is his Name.

The feare of the Lorde is the beginning of wiſedome: a good vnderſtanding haue all they that doe thereafter, the praiſe of it endureth for euer.

Beatus vir. Pſalm. 112.

BLeſſed is the man that feareth the Lorde: he hath great delight in his commandements.

His ſeede ſhalbe mightie vpon earth: the generation of the faithfull ſhalbe bleſſed.

Riches and plenteouſnes ſhalbe in his houſe: and his righteouſneſſe endureth for euer.

Unto the godly there ariſeth vp light in the darkeneſſe: he is mercifull, louing, and righteous.

A good man is mercifull, and lendeth: and will guide his wordes with diſcretion.

For he ſhall neuer be moued: and the righteous ſhalbe had in an euerlaſting remembrance.

He will not be afraide for any euill tidings: for his heart ſtandeth faſt, and beleeueth in the Lord.

His heart is ſtabliſhed and will not ſhrinke: vntill hee ſee his deſire vpon his enemies.

He hath diſperſed abroade, and giuen to the poore: and his righteouſneſſe remaineth for euer, his horne ſhall be exalted with honour.

The vngodly ſhall ſee it, and it ſhall grieue him: he ſhall gnaſh with his teeth, and conſume away, the deſire of the vngodly ſhall periſh.

Laudate pueri. Pſalm. 113.

PRaiſe the Lorde, yee ſeruants: O praiſe the name of the Lord.

Bleſſed be the name of the Lord: from this time forth for euermore.

The Lordes Name is prayſed: from the riſing vp of the Sunne, vnto the going downe of the ſame.

The

The Lord is high aboue all heathen: and his glory aboue the heauens.

Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

He taketh vp the simple out of the dust: and lifteth the poore out of the myre.

That he may set him with the princes: euen with the princes of his people.

He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psalm. 114.



Euening prayer.

When Israel came out of Egypt: and the house of Jacob from among the strange people.

Juda was his sanctuarie: and Israel his dominion.

The sea saw that, and fled: Jordan was driuen backe.

The mountaines skipped like Rammes: and the little hils like yong sheepe.

What aileth thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast driuen backe?

Ye mountaines that ye skipped like Rammes: and ye litle hils like yong sheepe?

Tremble thou earth at the presence of the Lorde: at the presence of the God of Jacob.

Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis domine. Psalm. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy name giue the praise: for thy louing mercie, and for thy trueths sake.

Wherefore shall the heathen say: Where is now their God?

As for our God, he is in heauen: he hath done whatsoeuer pleased him.

Their idoles are siluer & gold: euen ỹ worke of mens hãds.

They haue mouthes, and speake not: eyes haue they, and see not.

They haue eares, and heare not: noses haue they, and smell not.

They haue handes and handle not, feete haue they, and walke not: neither speake they through their throate.

They that make them, are like vnto them: and so are all such as put their trust in them.

But thou house of Israel, trust thou in the Lorde: hee is their succour and defence.

Ye house of Aaron, put your trust in the Lorde: he is their helper and defender.

Ye that feare the Lorde, put your trust in the Lord: hee is their helper and defender.

The Lord hath beene mindfull of vs, and hee shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

He shal blesse them that feare the Lord: both smal & great.

The Lord shal encrease you more and more: you and your children.

Ye are the blessed of ỹ Lord: which made heauen & earth.

All the whole heauens are the Lordes: the earth hath he giuen to the children of men.

The dead praise not thee, O Lorde: neither all they that goe downe into the silence.

But we will praise the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psalm. 116.

Morning prayer.



I Am well pleased: that the Lorde hath heard the voice of my prayer.

That he hath enclined his eare vnto me: therefore wil I call vpon him as long as I liue.

The snares of death compassed me round about: and the paines of hell gate holde vpon me.

I shall finde trouble and heauinesse, and I shall call vpon the name

name of the Lord: O Lord I beseech thee deliuer my soule.

Gracious is the Lord and righteous: yea our God is mercifull.

The Lord preserueth the simple: I was in miserie, and he helped me.

Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

And why? thou hast deliuered my soule from death: mine eyes from teares, and my feete from falling.

I will walke before the Lord: in the land of the liuing.

I beleeued, and therefore will I speake, but I was sore troubled: I sayd in my haste, All men are lyars.

What reward shall I giue vnto the Lord: for all the benefites that he hath done vnto me?

I will receiue the cup of saluation: and call vpon the name of the Lord.

I will pay my vowes nowe in the presence of all his people: right deare in the sight of the Lorde, is the death of his Saints.

Beholde (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmayd, thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thankesgiuing: and will call vpon the name of the Lord.

I wil pay my vowes vnto the Lord, in the sight of all his people: in the courts of the Lords house, euen in the middes of thee, O Hierusalem. Prayse the Lord.

Laudate Dominum. Psal. 117.

O Prayse the Lord all yee heathen: prayse him all yee nations.

For his mercifull kindnesse is euer more and more toward vs: and the trueth of the Lorde endureth for euer. Prayse the Lord.

Confitemini Domino. Psal. 118.

O Giue thanks vnto the Lord, for he is gracious: because his mercie endureth for euer.

Let Israel now confesse, that he is gracious: and that his mercy endureth for euer.

Let

Let the house of Aaron now confesse: that his mercie endureth for euer.

Yea, let them nowe that feare the Lord, confesse: that his mercie endureth for euer.

I called vpon the Lord in trouble: and the Lord heard me at large.

The Lord is on my side: I will not feare what man doeth vnto me.

The Lord taketh my part with them that helpe me: therefore shall I see my desire vpon mine enemies.

It is better to trust in the Lord: then to put any confidence in man.

It is better to trust in the Lord: then to put any confidence in princes.

All nations compassed mee round about: but in the name of the Lord will I destroy them.

They kept me in on euery side, they kept mee in (I say) on euery side: but in the name of the Lord wil I destroy them.

They came about me like Bees, and are extinct euen as the fire among the thornes: for in the name of the Lord I wil destroy them.

Thou hast thrust sore at me, that I might fal: but the Lord was my helpe.

The Lord is my strength and my song: and is become my saluation.

The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lorde bringeth mightie things to passe.

The right hand of the Lorde hath the preeminence: the right hand of the Lord bringeth mightie things to passe.

I wil not die, but liue: and declare the works of the Lord.

The Lord hath chastened and corrected mee: but he hath not giuen me ouer vnto death.

Open me the gates of righteousnesse: that I may go into them, and giue thanks vnto the Lord.

This is the gate of ỹ Lord: the righteous shal enter into it.

I will thanke thee, for thou hast heard me: and art become my saluation.

The same stone which the builders refused: is become the head stone in the corner.

This is the Lords doing: and it is marueilous in our eyes.

This is the day which the Lord hath made: wee will reioyce and be glad in it.

Helpe me now, O Lord: O Lord send vs now prosperitie.

Blessed be he that commeth in the name of the Lord: we haue wished you good lucke, yee that be of the house of the Lord.

God is the Lord which hath shewed vs light: binde the sacrifice with cordes, yea euen vnto the hornes of the altar.

Thou art my God, and I will thanke thee: thou art my God, and I will prayse thee.

O giue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.

Euening prayer.

BLessed are those that are vndefiled in the way: and walke in the Law of the Lord.

Blessed are they that keepe his testimonies: and seeke him with their whole heart.

For they which do no wickednesse: walke in his wayes.

Thou hast charged: that wee shall diligently keepe thy commandements.

O that my wayes were made so direct: that I might keepe thy statutes.

So shall I not be confounded: while I haue respect vnto all thy commandements.

I will thanke thee with an vnfained heart: when I shall haue learned the iudgements of thy righteousnesse.

I will keepe thy ceremonies: O forsake me not vtterly.

In quo corriget.

WHerewithall shall a yong man cleanse his way: euen by ruling himselfe after thy Word.

With my whole heart haue I sought thee: O let me not goe wrong out of thy commandements.

Thy

Thy wordes haue I hid within my heart: that I should not sinne against thee.

Blessed art thou, O Lord: O teach me thy statutes.

With my lips haue I bene telling: of all the iudgements of thy mouth.

I haue had as great delight in the way of thy testimonies: as in all maner of riches.

I will talke of thy commandements: and haue respect vnto thy wayes.

My delight shall be in thy statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy word.

Open thou mine eyes: that I may see the wonderous things of thy Lawe.

I am a stranger vpon earth: O hide not thy commandements from me.

My soule breaketh out for very feruent desire: that it hath alway vnto thy iudgements.

Thou hast rebuked the proud: and cursed are they that do erre from thy commandements.

O turne from me shame and rebuke: for I haue kept thy testimonies.

Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.

For thy testimonies are my delight: and my counsailers.

Adhæsit. pauimento.

My soule cleaueth to the dust: O quicken thou mee according to thy word.

I haue knowledged my wayes, and thou heardest me: O teach me thy statutes.

Make me to vnderstand the way of thy commandements: and so shall I talke of thy wonderous workes.

My soule melteth away for very heauinesse: comfort thou me according vnto thy word.

Take from mee the way of lying: and cause thou mee to make much of thy Lawe.

I haue

I haue chosen the way of trueth: and thy iudgements haue I layd before me.

I haue stycken vnto thy testimonies: O Lorde confound me not.

I wil runne the way of thy commandements: when thou hast set my heart at libertie.

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keepe it vnto the ende. Morning prayer.

Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

Make mee to goe in the path of thy commandements: for therein is my desire.

I incline my heart vnto thy testimonies: and not to couetousnesse.

O turne away mine eyes, lest they beholde vanitie: and quicken thou me in thy way.

O stablish thy Word in thy seruant: that I may feare thee.

Take away the rebuke that I am afraid of: for thy iudgements are good.

Behold, my delight is in thy commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto mee, O Lord: euen thy saluation, according vnto thy Word.

So shall I make answere vnto my blasphemers: for my trust is in thy Word.

O take not the Worde of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

So shall I alway keepe thy Law: yea, for euer and euer.

And I will walke at libertie: for I seeke thy commandements.

I will speake of thy testimonies also, euen before kings: and will not be ashamed.

And my delight shall be in thy commandements: which

I haue

I haue loued.

My hands will I also lift vp vnto thy commandements, which I haue loued: and my studie shalbe in thy statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant, as concerning thy worde: wherein thou hast caused me to put my trust.

The same is my comfort in my trouble: for thy worde hath quickened me.

The proude haue had me exceedingly in derision: yet haue I not shrinked from thy Lawe.

For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

I am horribly afraid: for the vngodly that forsake thy law.

Thy statutes haue bene my songs: in the house of my pilgrimage.

I haue thought vpon thy name, O Lord, in the night season: and haue kept thy Lawe.

This I had: because I kept thy commandements.

Portio mea Domine.

Thou art my portion, O Lorde: I haue promised to keepe thy Lawe.

I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy worde.

I called mine owne wayes to remembrance: and turned my feete vnto thy testimonies.

I made haste, and prolonged not the time: to keepe thy commandements.

The congregation of the vngodly haue robbed me: but I haue not forgotten thy Lawe.

At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgements.

I am a companion of all them that feare thee: and keepe thy commandements.

The earth, O Lord, is full of thy mercie: O teach me thy statutes.

Bonitatem fecisti.

O Lorde, thou hast dealt graciously with thy seruant: according vnto thy worde.

O learne mee true vnderſtanding and knowledge: for I haue beleeued thy commandements.

Before I was troubled, I went wrong: but now haue I kept thy word.

Thou art good and gracious: O teach me thy ſtatutes.

The proud haue imagined a lye againſt mee: but I will keepe thy commandements with my whole heart.

Their heart is as fat as brawne: but my delight hath bene in thy Lawe.

It is good for me that I haue bene in trouble: that I may learne thy ſtatutes.

The law of thy mouth is dearer vnto me: then thouſands of golde and ſiluer.

Manus tuæ fecerunt me.



Thy hands haue made me, and faſhioned mee: O giue mee vnderſtanding, that I may learne thy commandements. Euening prayer.

They that feare thee, will be glad when they ſee me: becauſe I haue put my truſt in thy word.

I knowe (O Lorde) that thy iudgements are right: and that thou of very faithfulneſſe haſt cauſed me to be troubled.

O let thy mercifull kindneſſe be my comfort: according to thy word vnto thy ſeruant.

O let thy louing mercies come vnto mee, that I may liue: for thy Lawe is my delight.

Let the proud be confounded, for they goe wickedly about to deſtroy me: but I will be occupied in thy commandements.

Let ſuch as feare thee, and haue knowen thy teſtimonies: be turned vnto me.

O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

My ſoule hath longed for thy ſaluation: and I haue a good hope becauſe of thy word.

Mine

Mine eyes long sore for thy worde: saying, O When wilt thou comfort me?

For I am become like a bottell in the smoke: yet doe I not forget thy statutes.

Howe many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

The proude haue digged pits for me: which are not after thy Lawe.

All thy commaundements are true: they persecute me falsely, O be thou my helpe.

They had almost made an ende of me vpon earth: but I forsooke not thy commaundements.

O quicken me after thy louing kindenesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lord, thy worde: endureth for euer in heauen.

Thy trueth also remaineth from one generation to another: thou hast laide the foundation of the earth, and it abideth.

They continue this day according to thine ordinance: for all things serue thee.

If my delight had not bene in thy Lawe: I should haue perished in my trouble.

I will neuer forget thy commandements: for with them thou hast quickened me.

I am thine, O saue me: for I haue sought thy commaundements.

The vngodly laide waite for me, to destroy me: but I will consider thy testimonies.

I see that all things come to an ende: but thy commaundement is exceeding broad.

Quomodo dilexi.

Lord, what loue haue I vnto thy Law: all the day long is my studie in it.

Thou through thy commandements hast made me wiser then mine enemies: for they are euer with me.

I haue more vnderstanding then my teachers: for thy testimonies are my studie.

I am

Moneth. The xxvj. day.

I am wiſer then the aged: becauſe I keepe thy commandements.

I haue refrained my feete from euery euill way: that I may keepe thy word.

I haue not ſhrunke from thy iudgements: for thou teacheſt me.

O how ſweete are thy wordes vnto my throte: yea, ſweeter then hony vnto my mouth.

Through thy commaundements I get vnderſtanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.



Thy worde is a lanterne vnto my feete: and a light vnto my pathes. Morning prayer.

I haue ſworne, and am ſtedfaſtly purpoſed: to keepe thy righteous iudgements.

I am troubled aboue meaſure: quicken me (O Lorde) according to thy word.

Let the free wil offrings of my mouth pleaſe thee, O Lorde: and teach me thy iudgements.

My ſoule is alway in my hand: yet do I not forget thy law.

The vngodly haue layde a ſnare for mee: but I ſwarued not from thy commandements.

Thy teſtimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

I haue applied my heart to fulfil thy ſtatutes alway: euen vnto the ende.

Iniquos odio habui.

I hate them that imagine euill things: but thy Lawe doe I loue.

Thou art my defence and ſhielde: and my truſt is in thy word.

Away from me ye wicked: I will keepe the commaundements of my God.

O ſtabliſh me according vnto thy worde, that I may liue: and let me not be diſappointed of my hope.

Holde thou me vp, and I shall be safe: yea, my delight shal be euer in thy statutes.

Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

Thou puttest away al the vngodly of the earth like drosse: therefore I loue thy testimonies.

My flesh trembleth for feare of thee: and I am afraide of thy iudgements.

Feci iudicium.

I deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

Make thou thy seruant to delight in that which is good: that the proude doe me no wrong.

Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnes.

O deale with thy seruant according vnto thy louing mercie: and teach me thy statutes.

I am thy seruant, O graunt me vnderstanding: that I may know thy testimonies.

It is time for thee Lord to lay to thine hand: for they haue destroyed thy Law.

For I loue thy commaundements: aboue gold and precious stone.

Therefore holde I streight all thy commandements: and all false wayes I vtterly abhorre.

Mirabilia.

Thy testimonies are wonderfull: therefore doeth my soule keepe them.

When thy worde goeth foorth: it giueth light and vnderstanding vnto the simple.

I opened my mouth, and drewe in my breath: for my delight was in thy commaundements.

O looke thou vpon me, and be mercifull vnto me: as thou vsest to doe vnto those that loue thy Name.

Order my steps in thy worde: and so shall no wickednesse haue dominion ouer me.

O deliuer me from the wrongfull dealings of men: and so shall I keepe thy commandements.

Shew

Shew the light of thy countenance vpon thy seruant: and teach me thy statutes.

Mine eyes gush out with water: because men keepe not thy Lawe.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement.

The testimonies that thou hast commaunded: are exceeding righteous and true.

My zeale hath euen consumed mee: because mine enemies haue forgotten thy words.

Thy worde is tried to the vttermost: and thy seruaunt loueth it.

I am small, and of no reputation: yet doe I not forget thy commandements.

Thy righteousnesse is an euerlasting righteousnesse: and thy lawe is the trueth.

Trouble and heauinesse haue taken holde vpon me: yet is my delight in thy commandements.

The righteousnesse of thy testimonies is euerlasting: O graunt me vnderstanding, and I shall liue.

Clamaui in toto corde meo.



ICall with my whole hearte: heare mee, O Lord, I will keepe thy statutes. Euening prayer.

Yea, euen vpon thee doe I call: helpe mee, and I shall keepe thy testimonies.

Early in the morning do I cry vnto thee: for in thy word is my trust.

Mine eyes preuent the night watches: that I might be occupied in thy words.

Heare my voyce (O Lord) according vnto thy louing kindnesse: quicken me according as thou art wont.

They draw nigh that of malice persecute mee: and are farre from thy Lawe.

Be thou nigh at hande, O Lorde: for all thy commandements are true.

As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer me: for I doe not forget thy Law.

Auenge thou my cause and deliuer mee: quicken mee according vnto thy Worde.

Health is farre from the vngodly: for they regard not thy statutes.

Great is thy mercie, O Lorde: quicken mee as thou art woont.

Many there are that trouble me, and persecute me: yet do I not swarue from thy testimonies.

It grieueth mee when I see the transgressours: because they keepe not thy Law.

Consider, O Lorde, how I loue thy commandements: O quicken me according to thy louing kindnesse.

Thy Word is true from euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy wordes.

I am as glad of thy Worde: as one that findeth great spoyles.

As for lies I hate and abhorre them: but thy law doe I loue.

Seuen times a day do I praise thee: because of thy righteteous iudgements.

Great is the peace that they haue which loue thy Lawe: and they are not offended at it.

Lord, I haue looked for thy sauing health: and done after thy commandements.

My soule hath kept thy testimonies: and loued them exceedingly.

I haue kept thy commandements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue mee vnderstanding according to thy Word.

Let my supplication come before thee: deliuer mee according

cording to thy worde.

My lips shall speake of thy prayse: when thou hast taught me thy statutes.

Yea, my tongue shall sing of thy worde: for all thy commandements are righteous.

Let thine hand helpe me: for I haue chosen thy commandements.

I haue longed for thy sauing health, O Lorde: and in thy Lawe is my delight.

Oh let my soule liue, and it shall prayse thee: and thy iudgements shal helpe me.

I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I doe not forget thy commandements.

Ad Dominum. Psal. 120.



Hen I was in trouble, I called vpon the Lord: and he heard me. Morning prayer.

Deliuer my soule, O Lorde, from lying lippes: and from a deceitfull tongue.

What reward shall be giuen or done vnto thee thou false tongue: euen mightie & sharpe arrowes, with hote burning coales.

Woe is me, that I am constrained to dwell with Mesech: and to haue mine habitation among the tents of Cedar.

My soule hath long dwelt among them: that be enemies vnto peace.

I labour for peace, but when I speake vnto them thereof: they make them ready to battaile.

Leuaui oculos. Psal. 121.

I will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: which hath made heauen and earth.

He wil not suffer thy foote to be moued: and he that keepeth thee wil not sleepe.

Beholde, hee that keepeth Israel: shall neither slumber

nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the sunne shall not burne thee by day: neither the moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lord shall preserue thy going out and thy comming in: from this time foorth for euermore.

Lætatus sum. Psal. 122.

I was glad when they sayd vnto mee: Wee will goe into the house of the Lorde.

Our feete shall stand in thy gates: O Hierusalem.

Hierusalem is builded as a citie: that is at vnitie in it selfe.

For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lorde.

For there is the seate of iudgement: euen the seate of the house of Dauid.

O pray for the peace of Jerusalem: they shall prosper that loue thee.

Peace be within thy walles: and plenteousnesse within thy palaces.

For my brethren and companions sakes: I will wish thee prosperitie.

Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

Behold, euen as the eyes of seruaunts looke vnto the hand of their maisters, and as the eyes of a mayden vnto the hand of her mistresse: euen so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

Haue mercie vpon vs, O Lorde, haue mercy vpon vs: for we are vtterly despised.

Our soule is filled with the scornefull reproofe of the wealthie: and with the despitefulnesse of the proude.

Nisi

Moneth. The xxvij. day.

Nisi quia Dominus. Psal. 124.

IF the Lorde himselfe had not bene on our side (nowe may Israel say:) if the Lorde himselfe had not bene on our side when men rose vp against vs.

They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the streame had gone ouer our soule.

The deepe waters of the proude: had gone euen ouer our soule.

But praised be the Lord: which hath not giuen vs ouer for a praye vnto their teeth.

Our soule is escaped, euen as a bird out of the snare of the fouler: the snare is broken, and we are deliuered.

Our helpe standeth in the Name of the Lorde: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lorde, shall be euen as the mount Sion: which may not be remooued, but standeth fast for euer.

The hilles stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

For the rod of the vngodly commeth not into the lot of the righteous: least the righteous put their hand vnto wickednesse.

Doe well, O Lorde: vnto those that bee good and true of heart.

As for such as turne backe vnto their owne wickednesse: the Lord shal leade them forth with the euil doers, but peace shalbe vpon Israel.

In conuertendo. Psal. 126.

WHen the Lorde turned againe the captiuitie of Sion: then were we like vnto them that dreame. Euening prayer.

Then was our mouth filled with laughter: and our tongue with ioy.

Then ſaid they among the heathen: the Lord hath done great things for them.

Yea, the Lorde hath done great things for vs alreadie: whereof we reioyce.

Turne our captiuitie, O Lord: as the riuers in ye South.

They that ſowe in teares: ſhal reape in ioy.

He that now goeth on his way weeping, and beareth forth good ſeede: ſhal doubtleſſe come againe with ioy, and bring his ſheaues with him.

Niſi Dominus. Pſal. 127.

EXcept the Lorde builde the houſe: their labour is but loſt that build it.

Except the Lord keepe the citie: the watchman waketh but in vaine.

It is but loſt labour that yee haſte to riſe vp earely, and ſo late take reſt, and eate the bread of carefulneſſe: for ſo hee giueth his beloued ſleepe.

Loe, children and the fruite of thy wombe: are an heritage and gift that commeth of the Lord.

Like as the arrowes in the hand of the Giant: euen ſo are the yong children.

Happy is the man that hath his quiuer full of them: they ſhal not be aſhamed when they ſpeake with their enemies in the gate.

Beati omnes. Pſal. 128.

BLeſſed are all they that feare the Lord: and walke in his wayes.

For thou ſhalt eate the labours of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhal bee as the fruitefull vine: vpon the walles of thine houſe.

Thy children like the Oliue branches: rounde about thy table.

Loe, thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſſe thee: that thou ſhall ſee Hieruſalem in proſperitie all thy life long.

Yea,

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against me from my youth vp: (may Israel now say.)

Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

The plowers plowed vpon my backe: and made long furrowes.

But the righteous Lord: hath hewen the snares of the vngodly in pieces.

Let them be confounded and turned backeward: as many as haue euill will at Sion.

Let them bee euen as the grasse growing vpon the house toppes: which withereth afore it be plucked vp.

Whereof the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.

So that they which goe by, say not so much as the Lord prosper you: We wish you good lucke in ỹ name of the Lord.

De profundis. Psal. 130.

OUt of the deepe haue I called vnto thee, (O Lord:) Lord heare my voyce.

Oh let thine eares consider well: the voyce of my complaint.

If thou Lord wilt be extreeme to marke what's done amisse: O Lord, who may abide it?

For there is mercy with thee: therfore shalt thou be feared.

I looke for the Lord, my soule doeth waite for him: in his word is my trust.

My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

O Israel trust in the Lord, for with the Lorde there is mercie: and with him is plenteous redemption.

And he shall redeeme Israel: from all his sinnes.

Domine non est. Psal. 131.

LOrd, I am not high minded: I haue no proud lookes.

I doe not exercise my selfe in great matters: which are too high for me.

But

But I refraine my ſoule, and keepe it lowe, like as a childe that is weaned from his mother: yea, my ſoule is euen as a weaned childe.

O Iſrael truſt in the Lord: from this time forth for euermore.

Memento Domine. Pſal. 132.

Morning prayer.

LOrd remember Dauid: and all his trouble.

How hee ſware vnto the Lord: and vowed a vowe vnto the Almightie God of Jacob.

I will not come within the tabernacle of mine houſe: nor clime vp into my bed.

I will not ſuffer mine eyes to ſleepe, nor mine eye lids to ſlumber: neither the temples of my head to take any reſt.

Untill I finde out a place for the temple of the Lorde: an habitation for the mightie God of Jacob.

Loe, we heard of the ſame at Ephrata: and found it in the wood.

We will goe into his tabernacle: and fall low on our knees before his footeſtoole.

Ariſe, O Lord, into thy reſting place: thou and the arke of thy ſtrength.

Let thy Prieſts be clothed with righteouſneſſe: and let thy Saints ſing with ioyfulneſſe.

For thy ſeruant Dauids ſake: turne not away the preſence of thine anoynted.

The Lord hath made a faithful othe vnto Dauid: and he ſhall not ſhrinke from it.

Of the fruite of thy body: ſhall I ſet vpon thy ſeate.

If thy children will keepe my couenant and my teſtimonies that I ſhal learne them: their children alſo ſhal ſit vpon thy ſeate for euermore.

For the Lorde hath choſen Sion to bee an habitation for himſelfe: he hath longed for her.

This

This shall bee my rest for euer: here will I dwell, for I haue a delight therein.

I wil blesse her vitailes with increase: and will satisfie her poore with bread.

I will decke her Priests with health: and her saints shall reioyce and sing.

There shal I make the horne of Dauid to flourish: I haue ordeined a lanterne for mine anoynted.

As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quàm bonum. Psal. 133.

BEholde how good and ioyfull a thing it is: brethren to dwell together in vnitie.

It is like the precious oyntment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

Like as the dewe of Hermon: which fell vpon the hill of Sion.

For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEholde (now) prayse the Lorde: all yee seruants of the Lord.

Ye that by night stand in the house of the Lord: euen in the courtes of the house of our God.

Lift vp your hands in the sanctuarie: and prayse the Lord.

The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

OPraise the Lord, laude ye the Name of the Lord: prayse it, O ye seruants of the Lord.

Ye that stand in the house of the Lord: in the courtes of the house of our God.

O prayse the Lorde, for the Lord is gracious: O sing prayses vnto his Name, for it is louely.

For why? the Lord hath chosen Iacob vnto himselfe: and Israel for his owne possession.

For I knowe that the Lorde is great: and that our

Lord

Lord is aboue all gods.

Whatsoeuer the Lord pleased, that did hee in heauen and in earth: and in the sea, and in all deepe places.

He bringeth forth the cloudes from the endes of the world: and sendeth foorth lightnings with the raine, bringing the windes out of his treasures.

He smote the first borne of Egypt: both of man and beast.

He hath sent tokens and wonders into the middest of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

He smote diuers nations: and slew mightie Kings.

Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

And gaue their land to bee an heritage: euen an heritage vnto Israel his people.

Thy Name, O Lord, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.

For the Lord will auenge his people: and be gratious vnto his seruants.

As for the images of the heathen, they are but siluer and golde: the worke of mens hands.

They haue mouthes, and speake not: eyes haue they, but they see not.

They haue eares, and yet they heare not: neither is there any breath in their mouthes.

They that make them, are like vnto them: and so are all they that put their trust in them.

Praise the Lorde yee house of Israel: prayse the Lord yee house of Aaron.

Praise the Lord ye house of Leui: ye that feare the Lord, praise the Lord.

Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.

O Giue thankes vnto the Lord, for hee is gracious: and his mercie endureth for euer.

O giue thankes vnto the God of all gods: for his mercie endureth for euer.

O thanke the Lorde of all lordes: for his mercie endureth

endureth for euer.

Which onely doeth great Woonders: for his mercie endureth for euer.

Which by his excellent Wisedome made the heauens: for his mercie endureth for euer.

Which laid out the earth aboue the Waters: for his mercie endureth for euer.

Which hath made great lights: for his mercie endureth for euer.

The sunne to rule ẏ day: for his mercie endureth for euer.

The Moone and the starres to gouerne the night: for his mercie endureth for euer.

Which smote Egypt With their first borne: for his mercie endureth for euer.

And brought out Israel from among them: for his mercie endureth for euer.

With a mightie hand and streched out arme: for his mercie endureth for euer.

Which deuided the red Sea in twopartes: for his mercie endureth for euer.

And made Israel to goe through the middest of it: for his mercie endureth for euer.

But as for Pharao and his hoste, he ouerthrowe them in the red Sea: for his mercie endureth for euer.

Which ledde his people through the Wildernesse: for his mercie endureth for euer.

Which smote great Kings: for his mercie endureth for euer.

Yea, and slew mightie Kings: for his mercie endureth for euer.

Sehon King of the Amorites: for his mercie endureth for euer.

And Og the King of Basan: for his mercie endureth for euer.

And gaue away their land for an heritage: for his mercie enduerth for euer.

Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.

which remembred vs when wee were in trouble: for his mercy endureth for euer.

And hath deliuered vs from our enemies: for his mercie endureth for euer.

which giueth foode to all flesh: for his mercie endureth for euer.

O giue thankes vnto the God of heauen: for his mercie endureth for euer.

O giue thankes vnto the Lord of Lordes: for his mercie endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon we sate downe and wept: when we remembred (thee) O Sion.

As for our harpes, we hanged them vp: vpon the trees that are therein.

For they that ledde vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.

Howe shall we sing the Lords song: in a strange land?

If I forget thee, O Hierusalem: let my right hand forget her cunning.

If I do not remember thee, let my tongue cleaue to ẏ roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

Remember the children of Edom, O Lorde, in the day of Hierusalem: howe they sayd, Downe with it, downe with it, euen to the ground.

O daughter of Babylon, wasted with miserie: yea, happie shall he be that rewardeth thee as thou hast serued vs.

Blessed shall he bee that taketh thy children: & throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.

I will worship toward thy holy Temple, and praise thy Name, because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy Word aboue all things.

When I called vpon thee, thou heardest me: and enduedst my soule with much strength.

All

All the Kings of the earth shall praise thee, O Lorde: for they haue heard the words of thy mouth.

Yea, they shall sing in the wayes of the Lord: that great is the glorie of the Lord.

For though the Lord be high, yet hath hee respect vnto the lowly: as for the proud, hee beholdeth them afarre off.

Though I walke in the middest of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shal saue me.

The Lord shall make good his louing kindnesse toward mee: yea, thy mercie, O Lord, endureth for euer, despise not then the works of thine owne hands.

Domine probasti, Psal. 139.

O Lord, thou hast searched me out, and knowen mee: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before. Morning prayer.

Thou art about my path, and about my bed: and spiest out al my wayes.

For loe, there is not a worde in my tongue: but thou, O Lorde, knowest it altogether.

Thou hast fashioned me behinde and before: and laid thine hand vpon me.

Such knowledge is too wonderfull and excellent for mee: I cannot attaine vnto it.

Whither shal I goe then from thy spirit: or whither shall I goe then from thy presence:

If I clime vp into heauen, thou art there: If I go downe to hell, thou art there also.

If I take the wings of the morning: and remaine in the vttermost parts of the sea.

Euen there also shall thy hand leade mee: and thy right hand shall holde me.

If I say, Peraduenture the darkenesse shall couer mee: then shall my night be turned to day.

Yea,

Yea, the darkeneſſe is no darkeneſſe with thee, but the night is as cleare as the day: the darkenes and light (to thee) are both alike.

For my reines are thine: thou haſt couered mee in my mothers wombe.

I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy works, and that my ſoule knoweth right well.

My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

Thine eies did ſee my ſubſtance, yet being vnperfect: and in thy booke were all my members written.

Which day by day were faſhioned: when as yet there was none of them.

Howe deare are thy counſailes vnto me, O God: O howe great is the ſumme of them:

If I tell them, they are moe in number then the ſande: when I wake vp, I am preſent with thee.

Wilt thou not ſlay the wicked, O God: depart from me, ye bloodthirſtie men.

For they ſpeake vnrighteouſly againſt thee: and thine enemies take thy name in vaine.

Doe not I hate them, O Lord, that hate thee: and am not I grieued with thoſe that riſe vp againſt thee:

Yea, I hate them right ſore: euen as though they were mine enemies.

Trie me, O God, and ſeeke the ground of my heart: proue me, and examine my thoughts.

Looke well if there be any way of wickedneſſe in mee: and leade me in the way euerlaſting.

Eripe me Domine. Pſal. 140.

DEliuer me O Lord from the euill man: and preſerue me from the wicked man.

Which imagine miſchiefe in their hearts: and ſtirre vp ſtrife all the day long.

They haue ſharpened their tongues like a ſerpent: Adders poyſon is vnder their lippes.

Keepe mee, O Lorde, from the handes of the vngodly: preſerue

preserue me from the wicked men, which are purposed to ouerthrowe my goings.

The proude haue laide a snare for me, and spread a net abroade with cordes: yea, and set traps in my way.

I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, least they be too proude.

Let the mischiefe of their owne lips fall vpon the head of them: that compasse me about.

Let hote burning coales fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

A man full of wordes, shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

Sure I am that the Lorde will auenge the poore: and maintaine the cause of the helpelesse.

The righteous also shal giue thankes vnto thy name: and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

LOrd, I call vpon thee, haste thee vnto me: and consider my voyce, when I crie vnto thee.

Let my prayer be set foorth in thy sight as the incense: and let the lifting vp of my hands be an euening sacrifice.

Set a watch, O Lorde, before my mouth: and keepe the doore of my lips.

O let not mine heart be inclined to any euill thing: let me not be occupied in vngodly workes, with the men that worke wickednesse, least I eate of such things as please them.

Let the righteous rather smite me friendly: and reproue me.

But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

Let their iudges be ouerthrowen in stony places: that they may heare my wordes, for they are sweete.

Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

But mine eyes looke vnto thee, O Lorde God: in thee is my trust, O cast not out my soule.

Keepe me from the snare which they haue laide for me: and from the traps of the wicked doers.

Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psalm. 142.

Euening prayer.

I Cried vnto ỹ Lord with my voice: yea, euen vnto the Lord did I make my supplication.

I powred out my complaints before him: and shewed him of my trouble.

When my spirite was in heauinesse, thou knewest my path: in ỹ way wherein I walked, haue they priuily laid a snare for me.

I looked also vpon my right hand: and sawe there was no man that would know me.

I had no place to flee vnto: and no man cared for my soule.

I cried vnto thee, O Lorde, and saide: thou art my hope, and my portion in the land of the liuing.

Consider my complaint: for I am brought very lowe.

O deliuer me from my persecutours: for they are too strong for me.

Bring my soule out of prison, that I may giue thankes vnto thy name: which thing if thou wilt graunt me, then shal the righteous resort vnto my companie.

Domine exaudi. Psalm. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto me for thy trueth and righteousnesse sake.

And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

For the enemie hath persecuted my soule, he hath smitten my life downe to the ground: he hath laide me in the darkenesse, as the men that haue beene long dead.

Therefore is my spirite vexed within me: and my heart within me is desolate.

Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

I stretch foorth my handes vnto thee: my soule gaspeth vnto

vnto thee as a thirstie land.

Heare me, O Lorde, and that soone, for my spirite waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shewe thou me the way that I should walke in, for I lift vp my soule vnto thee.

Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me foorth into the land of righteousnesse.

Quicken me, O Lorde, for thy names sake: and for thy righteousnesse sake, bring my soule out of trouble.

And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psalm. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my hands to war, and my fingers to fight.

My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

Lorde, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him:

Man is like a thing of nought: his time passeth away like a shadowe.

Bowe the heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

Cast foorth thy lightning, and teare them: shoote out thine arrowes, and consume them,

Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from ỹ hand of strange children.

whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

I will sing a newe song vnto thee, O God: and sing prayses vnto thee vpon a ten stringed Lute.

Thou hast giuen victorie vnto Kings: and hast deliuered Dauid thy seruant from the perill of the sword.

Saue me, and deliuer me from the hand of strange children: whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

That our sonnes may growe vp as the yong plants: and that our daughters may bee as the polished corners of the Temple.

That our garners may be full and plenteous with all maner of store: that our sheepe may bring foorth thousands and ten thousands in our streetes.

That our oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complaining in our streetes.

Happie are the people that bee in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psalm. 145.

I will magnifie thee, O God, my King: and I will praise thy Name for euer and euer.

Euery day will I giue thankes vnto thee: and praise thy Name for euer and euer.

Great is the Lord, and meruailous worthy to be praysed: there is no end of his greatnesse.

One generation shal praise thy workes vnto another: and declare thy power.

As for me, I will be talking of thy worship: thy glory, thy praise, and wonderous workes.

So that men shall speake of the might of thy merueilous actes: and I will also tell of thy greatnesse.

The memorial of thine abundant kindnes shalbe shewed: and men shall sing of thy righteousnesse.

The Lord is gracious and mercifull: long suffering, and of great goodnesse.

The Lord is louing vnto euery man: and his mercie is ouer all his workes.

All thy workes prayse thee, O Lorde: and thy Saintes

giue

giue thankes vnto thee.

They shew ỹ glory of thy kingdome: & talke of thy power:

That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

The eyes of all waite vpon thee, O Lord: and thou giuest them their meate in due season.

Thou openest thine hand: and fillest all things liuing with plenteousnesse.

The Lord is righteous in all his wayes: and holy in all his workes.

The Lord is nigh vnto all them that call vpon him; yea, all such as call vpon him faithfully.

He will fulfill the desire of them that feare him: he also will heare their crie, and will helpe them.

The Lord preserueth al them that loue him: but scattereth abroad all the vngodly.

My mouth shall speake the praise of the Lord: and let all flesh giue thankes vnto his holy name for euer and euer.

Lauda anima mea. Psalm. 146.

PRaise the Lord, O my soule, while I liue wil I praise the Lord: yea, as long as I haue any being, I will sing prayses vnto my God.

O put not your trust in princes, nor in any childe of man: for there is no helpe in them.

For When the breath of man goeth foorth, he shall turne againe to his earth: and then all his thoughts perish.

Blessed is hee that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

which helpeth them to right that suffer wrong: which feedeth the hungry.

The Lorde looseth men out of prison: the Lord giueth sight to the blind.

The Lord helpeth them that are fallen: the Lord careth for the righteous.

The Lord careth for the strangers, he defendeth the fatherlesse and widowe: as for the way of the vngodly, he turneth it vpside downe.

The Lord thy God, O Sion, shall be King for euermore: and throughout all generations.

Laudate Dominum. Psalm. 147.

Euening prayer.



Prayse the Lorde, for it is a good thing to sing prayses vnto our God: yea, a ioyfull and pleasant thing it is to be thankefull.

The Lord doeth build vp Hierusalem: and gather together the outcastes of Israel.

He healeth those that are broken in heart: and giueth medicine to heale their sickenesse.

He telleth the number of the starres: and calleth them all by their names.

Great is our Lorde, and great is his power: yea, and his wisedome is infinite.

The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

O sing vnto the Lorde with thankesgiuing: sing prayses vpon the Harpe vnto our God.

Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.

Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

But the Lords delight is in them that feare him: and put their trust in his mercie.

Praise the Lord, O Hierusalem: prayse thy God, O Sion.

For he hath made fast the barres of thy gates: and hath blessed

blessed be thy children within thee.

He maketh peace in thy borders: and filleth thee with the flowre of wheate.

He sendeth forth his commandement vpon earth: and his word runneth very swiftly.

He giueth snowe like wooll: and scattereth the hoare frost like ashes.

He casteth forth his yce like morsels: who is able to abide his frost?

He sendeth out his worde, and melteth them: he bloweth with his winde, and the waters flowe.

He sheweth his worde vnto Jacob: his statutes and ordinances vnto Israel.

He hath not dealt so with any nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum. Psalm. 148.

O Praise the Lord of heauen: praise him in the height.

Praise him all yee Angels of his: prayse him all his hoste.

Praise him Sunne and Moone: praise him all ye starres and light.

Praise him all yee heauens: and ye waters that be aboue the heauens.

Let them praise the name of the Lorde: for hee spake the word, and they were made, he commaunded, and they were created.

He hath made them fast for euer and euer: he hath giuen them a lawe which shall not be broken.

Praise the Lord vpon earth: ye Dragons and all deepes.

Fire and haile, snow and vapours: winde and storme, fulfulling his word.

Mountaines and all hils: fruitfull trees, and all Cedars.

Beastes and all cattell: wormes, and feathered foules.

Kings of the earth, and all people: princes, and all iudges of the world.

Yong men and maidens, olde men and children, praise the name of the Lorde: for his name onely is excellent, and his praise aboue heauen and earth.

He ſhall exalt the horne of his people, all his Saintes ſhall praiſe him: euen the children of Iſrael, euen the people that ſerueth him.

Cantate Domino. Pſalm. 149.

O Sing vnto the Lord a new ſong: let the Congregation of Saints praiſe him.

Let Iſrael reioyce in him that made him: and let the children of Sion be ioyfull in their king.

Let them praiſe his name in the daunce: let them ſing praiſes vnto him with Tabret and Harpe.

For the Lord hath pleaſure in his people: and helpeth the meeke hearted.

Let the Saintes be ioyfull with glorie: let them reioyce in their beds.

Let the praiſes of God be in their mouth: and a two edged ſword in their hands.

To be auenged of the heathen: and to rebuke the people.

To bind their kings in chaines: & their nobles with linkes of yron.

That they may be auenged of them, as it is written: ſuch honour haue all his Saints.

Laudate Dominum. Pſalm. 150.

O Praiſe God in his holineſſe: praiſe him in the firmament of his power.

Praiſe him in his noble actes: praiſe him according to his excellent greatneſſe.

Praiſe him in the ſound of the Trumpet: praiſe him vpon the Lute and Harpe.

Praiſe him in the Cymbales and daunces: praiſe him vpon the ſtrings and pipe.

Praiſe him vpon the well tuned Cymbals: praiſe him vpon the loude Cymbals.

Let euery thing that hath breath: prayſe the Lord.

FINIS.

Certaine godly prayers to be *vsed for sundry purposes.*

A generall confession of sinnes, to be sayd euery Morning.

O Almighty God our heauenly Father, I confesse and knowledge, that I am a miserable and a wretched sinner, and haue manifolde wayes most grieuously transgressed thy most godly commaundements, through wicked thoughts, vngodly lustes, sinfull wordes and deeds, committed al my whole life. In sinne am I borne and conceiued, and there is no goodnesse in mee, in as much as if thou shouldest enter into thy narrow iudgement with mee, iudging mee according vnto the same, I were neuer able to suffer and abide it, but must needes perish and be damned for euer: So little helpe, comfort, or succour is there either in mee, or in any other creature. Onely this is my comfort (O heauenly Father) that thou diddest not spare thy onely deare beloued sonne, but diddest giue him vp vnto the most bitter, and most vile & slaunderous death of ẏ crosse for me, that hee might so pay the ransom for my sinnes, satisfie thy iudgment, still and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace & fauour, & euerlasting life. Wherefore, through the merite of his most bitter death and passion, and through his innocent bloodshedding, I beseech thee, O heauenly father, ẏ thou wilt vouchsafe to be gracious & mercifull vnto me, to forgiue and pardon me of all my sinnes, to lighten my heart with thy holy Spirit, to renue, confirme, & strengthen me with a right and perfect faith, and to inflame mee in loue toward thee and my neighbour, that I may henceforth with a willing and glad heart, walke as it becommeth mee in thy most godly commandements, and so glorifie and prayse thee euerlastingly. And also that I may with a free conscience & quiet heart, in all manner of temptations, afflictions, or necessities, & euen in the very pangs of death, cry boldly & merily vnto thee, & say, I beleeue in God the father almighty, maker of heauen & earth, and in Iesus Christ, &c. But, O Lord

God

Godly prayers.

God heauenly Father, to comfort my selfe in affliction and temptation with these articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs, And from the very bottome of my heart I crie, and say, Our father which art in heauen, hallowed be thy Name, &c.

¶ A Prayer to be sayd in the Morning.

O Mercifull Lord God heauenly Father, I render most high laudes, prayse, and thankes vnto thee, that thou hast preserued mee both this night, and all the time and dayes of my life hitherto, vnder thy protection, and hast suffered me to liue vnto this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue mee this day, and the residue of my whole life, from henceforth into thy tuition, ruling and gouerning mee with thy holy Spirite, that all maner of darkenesse, of misbeliefe, infidelitie, and of carnall lustes and affections, may bee vtterly chased and driuen out my heart, and that I may be iustified and saued both body and soule through a right and perfect faith, and so walke in the light of thy most godly trueth, to thy glory and prayse, and to the profite and furtherance of my neighbour, through Iesus Christ our Lorde and Sauiour. Amen.

¶ Another Prayer for the Morning.

O Almightie and most gracious God, wee heartily thanke thee for the sweete sleepe and comfortable rest which thou hast giuen vs this night: and forasmuch as thou hast cōmaunded by thy holy word that no man should be idle, but all occupied in godly and vertuous exercises, euery man according to his calling: Wee most humbly beseech thee that thine eyes may attende vpon vs dayly

daily defend vs, cherish, comfort, and gouerne vs, and all our counsailes, studies, and labours, in such wise, that wee may spend and bestowe this day according to thy most holy will, without the hurting of our neighbours, and that we may diligently and warily eschew and auoyd all things that should displease thee, set thee alwayes before our eyes, liue in thy feare, working that which may be found acceptable before thy diuine Maiestie, through Christ our Lord. Amen.

A Prayer for the Euening.

O Most mightie Lorde our father, and God euerlasting, full of pitie & compassion, wee acknowledge and confesse that wee be not worthy to lift vp our eyes to heauen, much lesse to present our selues before thy Maiestie, with confidence that thou wilt heare our prayers, and graunt our requests, if wee consider our owne deseruing. For our consciences doe accuse vs, and our sinnes witnes against vs, and wee know that thou art an vpright iudge, which doest not iustifie the sinners & wicked men, but punishest the faultes of such as transgresse thy commaundements. Yet most mercifull father, sith it hath pleased thee to command vs to call on thee in all our troubles & aduersities, promising euen then to helpe vs, when wee feele our selues (as it were) swallowed vp of death and desperation: wee vtterly renounce all worldly confidence, and flee to thy soueraigne bountie, as our onely stay and refuge, beseeching thee not to call to remembrance our manifolde sinnes and wickednesse, whereby wee continually prouoke thy wrath and indignation against vs, neither our negligence and vnkindnesse, which haue neither worthily esteemed, nor in our liues sufficiently expressed the sweete comfort of thy Gospell reuealed vnto vs, but rather to accept the obedience and death of thy sonne Jesus Christ, who by offering vp his body in Sacrifice once for all, hath made sufficient recompence for all our sinnes. Haue mercie therefore vpon vs, O Lorde, and forgiue vs our offences. Teach vs by thy holy Spirite, that wee may rightly weigh them, and earnestly repent for the same:

ſame: and ſo much the rather, O Lorde, becauſe that the reprobate, and ſuch as thou haſt forſaken, cannot prayſe thee, nor call vpon thy name: but the repenting heart, the ſorowfull minde, the conſcience oppreſſed, hungering and thirſting for thy grace, ſhall euer ſet foorth thy prayſe and glory. And albeit we be but wormes and duſt, yet thou art our Creator, and we be the worke of thy handes: yea, thou art our father, and wee thy children: thou art our ſhepheard, and wee thy flocke: thou art our redeemer, and we thy people whom thou haſt bought: thou art our God, and wee thine inheritance. Correct vs not therefore in thine anger, O Lord, neither according to our deſerts punish vs, but mercifully chaſtiſe vs with a fatherly affection, that all the world may know that at what time ſoeuer a ſinner doeth repent him of his ſinne, from the bottome of his heart, thou wilt put away his wickedneſſe out of thy remembrance, as thou haſt promiſed by thine holy Prophet.

Finally, foraſmuch as it hath pleaſed thee to make the night for man to reſt in, as thou haſt ordained him the day to trauaile: Graunt, O deare Father, that wee may ſo take our bodily reſt, that our ſoules may continually watch for the time that our Lorde Jeſus Chriſt ſhall appeare for our deliuerance out of this mortall life, and in the meane ſeaſon that wee, not ouercome by any fantaſies, dreames, or other temptations, may fully ſet our mindes vpon thee, loue thee, feare thee, and reſt in thee: Furthermore, that our ſleepe be not exceſſiue or ouermuch, after the inſatiable deſires of our fleſh: but onely ſufficient to content our weake nature, that we may be the better diſpoſed to liue in al godly conuerſation, to the glorie of thine holy name, and profite of our brethren. Amen.

A moſt neceſſary prayer.

O Lorde Jeſus Chriſt, which art the true Sonne of the worlde, euermore ariſing, and neuer going downe, which by thy moſt wholeſome appearing and ſight, doeſt bring foorth, preſerue, nouriſh, and refreſh all things, as well that are in heauen, as alſo that are

on

on earth, We beſeech thee mercifully and fauourably to ſhine into our hearts, that the night and darkeneſſe of ſinnes, and the miſts of errours on euery ſide driuen away, thou brightly ſhining within our hearts, we may all our life ſpace go without any ſtumbling or offence, and may decently and ſeemely walke (as in the day time) being pure and cleane from the workes of darkeneſſe, and abounding in all good workes which God hath prepared for vs to walke in, which with the father and with the holy Ghoſt liueſt and reigneſt for euer and euer. Amen.

The prayer of Manaſſeh King of the Iewes.

O Lorde Almightie, God of our fathers, Abraham, Iſaac and Iacob, and of their righteous ſeede, which haſt made heauen and earth with all their ornament, which haſt bound the ſea by the word of thy commandement, which haſt ſhut vp the deepe and ſealed it by thy terrible and glorious name, whome all doe feare, and tremble before thy power: for the Maieſtie of thy glory cannot be borne, and thine angry threatning toward ſinners is importable, but thy mercifull promiſe is vnmeaſurable and vnſearcheable. For thou art the moſt high Lord, of great cõpaſſion, long ſuffering, and moſt mercifull, & repenteſt for mans miſeries. Thou, O Lord, according to thy great goodnes haſt promiſed [a] repentance and forgiueneſſe to them that ſinne againſt thee, and for thine infinite mercies haſt appointed repentance vnto ſinners that they may bee ſaued. Thou therefore, O Lord, that art the God of the iuſt, haſt not appointed repentance to the iuſt, as to Abraham, and Iſaac, and Iacob, which haue not [b] ſinned againſt thee, but thou haſt appointed repentance vnto mee that am a ſinner: for I haue ſinned aboue the number of the ſand of the ſea. My tranſgreſſions, O Lorde, are multiplied: my tranſgreſſions are exceeding many: and I am not worthy to behold and ſee the height of ỹ heauens for the multitude of mine vnrighteouſnes. I am bowed down with many yron bands, that I cannot

a Thou haſt promiſed that repentance ſhall be the way for them to returne to thee.

b He ſpeaketh this in compariſon of himſelfe and thoſe holy fathers which haue their commendation in the Scriptures, ſo that in reſpect of himſelfe hee calleth their ſinnes nothing, but attributeth vnto them righteouſneſſe.

cannot lift vp mine head, neither haue any releasse. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy commandements. I haue set vp abominations, and haue multiplied offences. Now therefore I bowe the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lorde forgiue me, and destroy me not with my transgressions. Be not angry with me for euer by reseruing euill for me, neither condemne me into the lower partes of the earth. For thou art the God, euen the God of them that repent: and in me thou wilt shewe all thy goodnesse: for thou wilt saue me that am vnworthie, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life. For all the power of the heauens prayse thee, and thine is the glory for euer and euer. Amen.

A Prayer conteyning the duetie of euery true Christian.



Most mightie God, merciful and louing Father, I wretched sinner come vnto thee in the name of thy dearely beloued Sonne Iesus Christ my onely Sauiour and redeemer: and I most humbly beseech thee for his sake to be mercifull vnto mee, and to cast all my sinnes out of thy sight and remembrance, through the merites of his bloody death and passion.

Powre vpon me (O Lord) thy holy spirit of wisdome and grace: Gouerne and leade me by thy holy word, that it may be a lanterne vnto my feete, and a light vnto my steps. Shew thy mercie vpon me, and so lighten the naturall blindnes and darkenesse of my heart through thy grace, that I may dayly be renewed by the same spirit and grace: By the which (O Lorde) purge the grosnesse of my hearing & vnderstanding, that I may profitably reade, heare, & vnderstand thy word and heauenly will, beleeue, and practise the same in my life and

and conuersation, and euermore holde fast that blessed hope of euerlasting life.

Mortifie and kill all vice in mee, that my life may expresse my faith in thee: mercifully heare the humble sute of thy seruant, and graunt me thy peace all my dayes: Graciously pardon mine infirmities, and defend me in all dangers of body, goods and name: but most chiefly my soule against all assaults, temptations, accusations, subtill baits and sleights of that olde enemie of mankinde Satan that roaring lyon, euer seeking Whom he may deuoure.

And here (O Lord) I prostrate, with most humble mind craue of thy diuine maiestie, to be mercifull vnto the vniuersall Church of thy sonne Christ: and specially according to my bounden duety beseech thee for his sake to blesse, saue, and defend the principall member thereof, thy seruaunt our most deare and soueraigne Lady Queene Elizabeth, encrease in her Royall heart true faith, godly zeale, and loue of thesame: And graunt her victorie ouer all her enemies, a long, prosperous, and honourable life vpon earth, a blessed ende, and life euerlasting.

Moreouer, O Lorde, graunt vnto her Maiesties most honourable Counsellours, and euery other member of this thy Church of England, that they and We in our seuerall callings, may truely, and godly serue thee: Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: Encrease in vs true faith and religion: Replenish our minds with all goodnesse, and of thy great mercy keepe vs in the same till the end of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continuall ioy in the holy Ghost.

And lastly I commend vnto thy fatherly protection, all that thou hast giuen me, as Wife, children and seruants: Aide me O Lord, that I may gouerne, nourish, & bring them vp in thy feare and seruice. And forasmuch as in this World I must alwayes be at warre and strife, not With one sort of enemies, but With an infinite number, not onely With flesh and blood,

but

but with the deuil which is the prince of darkenes, and with wicked men executors of his most damnable will: Graunt me therefore thy grace, that being armed with thy defence, I may stand in this battel with an inuincible constancie against all corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combate, which during this life I must susteine, in the ende I may attaine to thy heauenly rest, which is prepared for mee and all thine elect, through Christ our Lord and only Sauiour.

AMEN.

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¶ Cum priuilegio Regiæ Maiestatis.